

Luther Life . . .

MAGAZINE FOR LUTHERAN YOUTH



JUNE 1952

25 Cents

Luther Life . . .

JUNE 1952
Vol. LXIV . . . No. 6

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COVER PICTURE: The spirit of spring when "a young man's fancy turns" is caught in this picture of Mary Ann Meyer, Louisville, Ky., and "Sonny" Lawrence Gibson, Nashville, Tenn. The shot was taken at the Kentucky-Tennessee Lutheran Summer School.

Photograph on page 44 is by Harold M. Lambert.

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Audio-Visual Aids

Films and filmstrips that may be used with topics will be suggested monthly in LUTHER LIFE. Compilation will be done by the Rev. George Ammon, audio-visual aids authority of the ULC Parish Board.

Suggested filmstrips may be rented from the United Lutheran Publication House, 1228 Spruce St., Philadelphia 7, Pa. Films may be rented from the Religious Film Association, 1505 Race St., Philadelphia 7, Pa. (Branch offices are scattered over the country.) Be sure to order well in advance of showing date.

THE RIGHT MATE FOR YOU—page 9

Film—"Choosing for Happiness" (14-minute). One of a series of five films based on the book *Marriage for Moderns*. A discussion filmstrip is also available separately.

Filmstrips—"Boy Meets Girl," "Boy Dates Girl," and "Boy Marries Girl." A series of black and white filmstrips dealing with the boy-girl relationship in a Christian way. Rental: 75¢ plus postage.

HELP WANTED—page 29

Film—"Job for Bob" (30-minute). The story of how Bob Brown found a vocation in which he could be a Christian in the best sense.

Film—"Finding the Right Job" (10-minute). Phil muffs his first interview for a job but learns how to put his best foot forward. Rental: \$2 for black and white; \$4 for color.

Film—"You and Your Work" (10-minute). Rental: \$2.

Film—"Crossroads" (35-minute). Interprets the many-sided work of the ministry. Rental: \$10.

Filmstrip with recording—"Job for Jimmy Cooper" (16-minute). Cartoon-drawing filmstrip showing how Jimmy Cooper got a job and learned to tithe. Rental: \$2.50 plus postage.

NOTE THE FILMSTRIPS advertised on the back inside cover of this magazine. These will be of value to any league desiring to present the work of the Lutheran diocese.

A 50-frame set of slides entitled "Argentine Lutherans at Work" is available from the Luther League of America. Those showing it are requested to receive an offering for the LLA missionary project. There is no rental fee.

youth

in the church

Nine leagues ahead

Apportionment given by state and synodical Luther Leagues for the work of the Luther League of America increased 28.3 per cent in the first three months of 1952 over the contributions in the first three months of 1951. The 1952 total of \$2,462.54 was \$543.52 above the 1951 total of \$1919.02.

Despite this increase only 47 per cent of the funds necessary to meet the LLA budget adopted at Iowa City for January-March, 1952 was sent from state and synodical leagues. This deficit can be partly explained by the fact that treasurers often do not forward funds until just before the meeting of conventions.

Nine Luther Leagues are ahead of last year in their giving: California, Illinois, Kentucky-Tennessee, Midwest, Mississippi, Nebraska, North Carolina, Pittsburgh, and Virginia.

See you at Miami

A new set of colored slides telling about the 1953 LLA convention is available for showing free of charge. About half the frames are activity shots taken at the 1951 Iowa City convention. The others picture facilities that will be available at Miami University, Oxford, Ohio, in 1953.

Executive Secretary Leslie Conrad advises every leaguer to make the following note on his 1953 calendar: "I am scheduled to be in Oxford, Ohio, Aug. 10-15, for the 58th anniversary convention of The Luther League of America." Tentative registration fee, including food and housing, is \$35.

Convention calendar

Central Pennsylvania—July 9-11, Christ Second Church, Altoona.

North Carolina—July 10-12, Center Grove Church, Kannapolis.

Kansas—July 12-13, Camp Wa-Shun-Ga, Junction City.

Mississippi—July 17-18, Trinity Church, Jackson.

Illinois—July 25-27, St. James' Church, Vandalia.

Pennsylvania Ministerium—July 25-27, Christ Church, Hazleton.

Diagnosis: "No-pep-sia"

Well-known diseases of Luther leaguers, such as "gas-ride-us," "blue-monias," "no-pep-sia," and "heart trouble," are being treated by members of Holy Trinity, Mansfield, Ohio, through a LL clinic.

Some features of the program include:

- The introduction of doctor and nurse and all medical props.

- A diagnosis sheet that is passed out to the audience, so leaguers can check themselves and their league.

- Prescriptions and charts for the "patient" to "get well."

"Can't-sir," one of the more common diseases, is found in leaguers who refuse to participate. For those who are easily discouraged, "blue-moniamia" is diagnosed. The third disease, "new-right-is," is for those leaguers who hesitate or refuse to bring new young people into the league. Another prevalent disease is "gas-ride-us." Sundays are the easiest days for rides AWAY from church and its activities. If someone doesn't get back on Sunday evening in time for league, well, he has "gas-ride-us."

Each disease receives its treatment.

The prescriptions include New Testament readings, prayer, and Christian action. Temperature is taken, heart beat is noted, and blood pressure is recorded. All patients are sent away with the positive advice that good programs are essential and that full participation is desired.

Holy Trinity League has produced this program at the spring meeting of Central Conference and to local groups.

300 telephone calls

Telephone calls to over 300 young people were recently made by leaguers of St. Matthew's Church, Kitchener, Ont. Purpose: To invite the youth to attend a preaching mission.

Leaguers were also among the 175 visitors who called in more than one



TREATMENT for "can't-sir" is administered to "Patient" Barbara Peterson in the special clinic conducted by Holy Trinity League, Mansfield, Ohio. (See "Diagnosis: No-pep-sia") "Nurse" is Anna Zimpfer. "Doctor" is Pastor Wray Smith.

thousand homes of the congregation. Although emphasis of the calls was not that of gaining new members for church organizations, the result has been increased attendance at league meetings.

Newest gift of Redeemer leaguers, Toronto, to their church is a communion tray. . . . After the installation of a new oil burner at St. Paul's, Guelph, heating pipes were left gaping through vertical trenches in the walls. Leaguers spent several nights plastering and painting the walls.

About 100 campers met for a recreational reunion at St. Paul's, Guelph, in February. . . . A new intermediate unit has been organized under the sponsorship of seniors at St. Paul's, Hamilton.

Holy conflict

Leaguers of Illinois are saying, "All roads lead to Vandalia!" Reason is that this little city in southern Illinois will be host to the 57th annual convention of the Illinois LL, July 25-27.

"The Holy Conflict" will be the theme. "It should awaken leaguers," writes LUTHER LIFE Correspondent Helen Habermann, "to the reality that we are fighting a constant war of Christianity against evil." Among speakers will be Dr. R. R. Belter, Wartburg Synod president; Dr. Harmon McGuire, Illinois Synod president; and the Rev. Louis Valbrecht.

One entire hotel has been obtained for *all*, and for *only*, Luther leaguers.

Illinois census

A total of 142 local units are active in Illinois LL. Thirty-eight are intermediate, 80 senior, nine young people, and 15 combined.

Of the 114 churches which have leagues, 19 have both senior and intermediate, three have senior and young people, three have intermediate and young people, and one has intermediate, senior, and young people.

District statistics are as follows: St. Louis-6; Fox Valley-11; Capitol-17; Southern-20; Northern-21; and Chicago-67.



CITY OF HAMILTON Drama Trophy went to Trinity Luther leaguers, Hamilton, Ont., for their production of the play, "The Symbol of a Cross." At left, Alderman Parker presents first prize to Helen Fleming, directress. Top honors for best supporting actor went to Luther Mehlenbacher, from the Trinity cast.



SERVICEMEN AND LEAGUERS were on hand at Trinity, Jacksonville, Fla., for a special party recently. It was the payoff of a membership contest in which the losing side had to treat.

Supper for servicemen

Supper is served every Sunday evening at Trinity, Jacksonville, Fla., to sailors from USNAS and local leaguers. This plan of offering hospitality to service personnel has been in effect for a dozen years.

A service project of the Trinity leaguers is to assist the pastor in keeping in touch with Trinity service men and women. About 20 from the congregation are in the armed forces.

A poem written by Karen Kraner, treasurer of Trinity League, Bradenton, has been published in the 1951 *Anthology of High School Poetry*. . . . Every third Sunday in the month, Bradenton leaguers meet at 5 P. M. to work on *Trinity News*. This local church paper is published by the leaguer. . . .

Trinity League, St. Petersburg, recently sponsored a lecture by Dr.

James Kinard, Newberry College president. Offering went to defray expenses of *The Illuminator*, Florida state LL paper. This is published by Trinity.

Chant the mass

High Mass of the Lutheran Church of Sweden was chanted at the annual Lenten service of Long Island District. Liturgists were Pastors J. Victor Benson and Theodore W. Jentsch.

The sacrament was administered from communion vessels dedicated in loving memory of Connie Schwabe at Pinecrest Dunes LL School in 1950. Over 240 attended the service.

After five years of serving as adviser of L.I.D., the Rev. J. Victor Benson recently resigned. The added task of constructing a new church building caused him to give up his district job.

"Flying squadrons" have been active

in L. I. D. Each squadron consists of two leaguers who visit local leagues to foster the district program and to help the local society overcome problems. One member describes work of the district. Then the other discusses

ideas for improving meetings, plans for socials, enlistment ideas. Usually the problems of the league are submitted to the squadron before the meeting. In this way study can be given to solutions.

At a recent retreat of Long Island's South Shore District so many leaguers turned out that the hosts didn't know what to do with them.

Aim at youth

"New York City district is making a serious attempt to build up its strength in the local intermediate leagues," Correspondent Harold Herman reports. "We suffered a sad experience during the past world fiasco when we neglected the younger element and as a result have had a difficult time in regaining pre-war strength. Today, six years after the end of the war, we have as yet not completely succeeded."

In order not to repeat the same mistake the district program is being designed to attract youth. District conventions are short and to the point. Speakers are "vivid and interesting." Dinners are at a moderate cost. Business sessions are short and precise. Worship is meaningful and inspira-



NEW EXECUTIVE DIRECTOR of youth work in the Kansas Synod is the Rev. W. F. Most, Prairie Village. Above he discusses plans for the Kansas presidents' conference with LL officers Mary Lou Seidel, left; Hosea Harkness and Gynith Griffin.



NINE CANS of cookies are baked by St. James' LL, Altoona, Pa., for servicemen of the congregation. This league sends church literature monthly to members in the armed forces.



425 YOUTH JAMMED AND PUSHED into Beverly Hills Church, Los Angeles, for a Southern California District rally, although the seating capacity was only 250. Each leaguer brought a can of food to be donated to Lutheran welfare.

tional.

"As a result," Harold continues, "our conventions have appealed to the younger clientele and we 'elders' have noticed a surprising youthfulness and newness about us. . . ."

Important in the district work is the caravan committee. "Results obtained at first were rather negligible but plenty of hard work has finally paid off. . . . We now have one new church in the district, two others are interested in joining at the next convention, and many intermediate leagues are desiring entrance where before we had but senior groups."

California boom

"Latest boom in California," LUTHER LIFE Correspondent Jeanie Johnson reports, "is area meetings. A group of leagues get together at the invitation of one society for an evening of singing, movies, entertainment, or discussion."

The ball was started rolling by the Huntington Park intermediate-seniors. They invited nine intermediate groups from their area over for an evening. Over 180 young people showed up. New leagues from El Monte and Maples were introduced.

Second area meeting was held at Grace, Culver City. All Los Angeles area senior and young people societies were invited. A total of 128 crowded into the little church to see a film on marriage entitled "To Be Held in Honor." Discussion followed.

Third gathering was sponsored by First, Los Angeles. Program consisted of movies and devotional centering around Argentina. "These meetings," Jeanie concludes, "have immeasurably increased spirit in the whole area and promoted good fellowship."

Uncle Sam invades N. J.

Uncle Sam has been hitting New Jersey LL hard. State Extension Sec-

retary Fred Reimer is now in the Marines. Atlantic District President Raymond McElhenny, Jr., and Vice-President John Williams have both responded to "Greetings" letters. . . .

A new district was recently formed in the Phillipsburg area. . . . Records were broken in Central district at the latest rally. A total of 145 leaguers came.

News roundup

Phil Hefner of Denver, Colo., and Paul Scherer of Los Angeles, Cal., won the annual Nebraska Inter-Collegiate Forensic Tournament held at Midland College, March 7-8. They were undefeated. . . .

Recently Bethany League, East Baltimore, broke a seven-year attendance record when 29 teen-agers showed up for the meeting. . . .

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PRESIDENT CLARENCE C. STOUGHTON
SPRINGFIELD, OHIO

Luther Life Writers . . .

Mrs. George H. Hanst is a former youth editor of *The Farmer's Wife Magazine*. She counsels 4-H'ers in Oakland, Md., on dating and marriage problems. . . . Betty Edwards is an English teacher at the Manheim, Pa., Township High School. She is sponsor of the Creative Writing Club. . . .

The last time Mrs. Henry W. Albing, Jr., wrote for LUTHER LIFE she was a counselor to students at the University of Washington. She has since taken a honeymoon trip to Bermuda and settled down to teaching English in North Tona-wanda, N. Y. . . . Mrs. John Mangum does a lot of work on LUTHER LIFE for which she never receives credit. Whenever the editor is stuck with a deadline he can't meet, she pulls out her typewriter and starts editing. . . .

The Rev. Frank K. Efird is a pastor and civic leader in Roanoke, Va. . . . The Rev. H. Earl Schlotzhauer is pastor of the newly formed Upper Muhlenberg Pastoral Charge, Spring Grove, Pa. . . . The Rev. William J. Ducker is a former editor of *Luther League Review* and a former associate secretary of the Luther League of America.

LETTERS

"Pig in the parlor . . ."

SIR:

For the first time I saw your really very fine paper LUTHER LIFE. But when I came to page 50 in the January number I was horrified.

Is it possible that young people who have reverently taken part in a vesper service can enjoy an entertainment which entails singing such an asinine and vulgar rhyme?

Philadelphia, Pa.

J. HERTEL



Polly Johnson Hanst tells the way to pick

The Right Mate for You

A SHOCKED silence hung like lightning over the Sunday school classroom for two seconds. Then a thunder of loud guffaws threatened to disturb the entire department. Even the teacher of the eighth grade class could not restrain a smile.

She had asked the 14-year-old members what they would put into a blueprint of their lives were they asked to draw one. Swiftly Bruce, who usually said nothing, had replied, "A beautiful blond." The answer had popped out so quickly that it was obvious he had given considerable

thought to "beautiful blonds."

Soon it was obvious that the whole class had given thought to "the right mate." Each member was sure of the type person he desired. Patty, for instance, wanted a tall, dark, and handsome doctor. He must be a doctor because doctors have money and prestige. Most of the descriptions were limited to the physical characteristics of the mate.

"I want a girl . . ."

The fact that physical appearance may play too large a part in the selection of mates often goes back to childhood associations. A girl is devoted to her father, who has black, wavy hair. Consequently, black, wavy hair and pleasant experiences become associated. She tends to look for a friend who also has black, wavy hair. Unconsciously she will assume that the personality of this friend will be quite similar to that of her father.

Or a six-year-old boy may have dearly loved his first grade teacher, who had soft blue eyes. Years later, after he has completely forgotten that teacher, he is still looking for a mate with soft blue eyes. Without recognizing it, he expects that they will accompany pleasant experiences.

The attractiveness of physical qualities often leads two young people to fall in love at first sight. Dan has black, wavy hair and Ruth has soft blue eyes, so the two are off on the road of romance. If they are lucky Ruth will learn before they are married that Dan is selfish and Dan will learn that Ruth is a complete scatterbrain. Too often, however, the unfortunate couple who based their marriage on physical attraction alone

don't wake up until it's about time to pay the second month's rent on their new apartment.

Sometimes, to be sure, these marriages based on childhood associations work—but not because of love at first sight. They work because, fortunately, mature emotional and spiritual qualities accompany the desirable physical characteristics.

How to pick

How does one go about picking the right mate? How can you be sure the two of you have the ability to get along together?

When dating becomes the popular sport in a person's life he usually covers the field—much as he does when he plays baseball. He may pitch, catch, play the bases and the in- and outfields to know where he best belongs. The same thing applies to choosing a mate. You date many types to find what kind you like best.

Doug may like to dance with Sandra. But when there's a picnic in the making he contacts Becky early because she's just right for roasting kabobs and singing at the campfire. When it comes to working on committees he really prefers Joan. And he'd rather have Lena on the tennis court.

So it goes—a girl for each of his moods until one day he may find one who will stretch to cover all of them—even his silences.

And someone who can understand your silences is important. The ease with which you can open up your inner selves and either talk or not talk is a first-class guide. "The thing I liked about Jack from the very first," Jody said, "was that he was so com-

comfortable." How natural it is to tell him you couldn't afford to go to college . . . or that Uncle Bill is a bum . . . or that you pray only when you're scared or unhappy.

Being able to open up your soul completely will likely not come like a cloudburst. It will more likely come like a soft, drizzly rain that slowly soaks in to make for confidence and complete understanding.

It's mighty important that you *like* as well as *love* the person you're going to marry. If the two of you were cast on a desert island with all worldly things behind you, would you still like him? Were he to lose his hair and get another chin would that make too much difference? That cute way she has about her may look silly when she's older. Will you like it then?

Family, money, education

And then there's the problem of family. "I'm marrying Jane and not her family," John replied when it was suggested that he get to know her folks.

But he *does* marry her family, and the chances are they will have a strong influence on his home. Her parents are going to be his children's grandparents. And who knows, his child may have the same streak of laziness that he can't stand in Aunt Kate. The family's religion, their attitude about money and people—all will have a strong bearing on the kind of person Jane will be.

Every family has good and bad traits. If a couple can recognize this and try sincerely to look over the bad and love the good the differences in family background may make little difference. (Notice that I used the

word *may*.)

Family background also involves more than just whether you like each other's parents. There's the problem of attitude toward money. Has Jane become so accustomed to having her father dole out the greenbacks every time she asked that she would be unwilling to budget and pinch pennies while Tom is getting started? Has Bill fallen so deeply into the habit of running up big bills on his precious automobile and sports equipment that he would resent using his money for items that Sally thinks more essential?

And education must be considered. Bob hesitated to marry Barbara because she had been to college. But Barbara was aware of his keen mind and his ambition to continue to grow. She decided he would make a more stimulating marriage partner than George, who was already resting on his laurels.

The more education the couple have the greater the chance for a happy marriage. So say the experts.

Hardest nut to crack

How about religion?

This may be one of the hardest nuts to crack in the whole basket. When courtship is in full bloom religious differences may seem small. "We'll cross that bridge when we come to it." But a smart truck driver knows before he takes a route if the bridge he is to cross will carry his load.

Probably no other difference in background will affect the marriage as much as religion. One college girl in an interfaith marriage discussion group with a minister, priest, and rabbi, said, "I know Lyle and I can

be happily married and I'm willing for him to stick to his church. But I can't see signing away the rights of my children. Freedom of religion was the first American principle." She left the conference with a heavy heart, for she had received little encouragement from these learned men.

Us everyday folk know that to worship as a family is one of the joys of marriage. Few experiences bring about a stronger feeling of family unity. Intra-Protestant marriages usually work out. But Protestant-Catholic and Protestant-Jewish marriages are a horse of another color. They are to be discouraged unless the couple can agree before marriage that they will worship together as a family unit.

Cultural and material background also make a difference in marriage. But many couples have been able to overcome these differences through common interests and a capacity to adjust and grow. Differences seem to be greater if the couple remain in their home communities. Many times, changing the scene changes the problem.

Do you measure up?

How right will you be for a mate? Let's turn the spotlight on you. Knowing yourself is important.

"You need a lot of India rubber in your makeup," someone has said, "so you'll be able to stretch." Lots of give and take are required in a successful marriage.

And you need to know your own type of personality. If you're the stay-at-home type who likes a few close friends, you'll probably think twice before you become too involved with a boy studying for the ministry, or

with a budding politician. If you like people, marrying a lighthouse keeper would be the ruination of you. If it's exploring you want 'twould be folly to marry a girl who can't be happy with a hair out of place.

If you've been one of those little girls who always wanted playmates, you should know that being a farmer's wife may be lonesome business. If you can't stand being alone evenings, you would be bored with a doctor or an insurance salesman for a husband.

If you have a jealous nature and have tendencies to distrust others, you'll probably be miserable with a partner who is a salesman, teacher, an executive with a secretary—anyone whose work takes him away and with the public. Here you need to understand yourself and what makes you that way.

Don was attracted to Beverly because of her charming ways with people. She was considerate of everyone. But when she became his steady it burned him up to have her so charming with the other fellows.

No major changes

The right one for you should not have to be made over to any great extent. Oh, you might break her from chewing gum in public and she might polish off your table manners. But the main traits of personality you will let alone.

With all these things we might add, the right mate should be able to give your heart a flutter and your nerves a tingle. Say what you please, the strong physical force that pulls people together—call it sex appeal if you want—is important. Not the whole

diet, but surely the seasoning.

I HEARD A TALK once in which the physical, social, mental, and spiritual aspects of love were explained. On the first level of love, the speaker said, physical attraction is the greatest. Then the social becomes strong. Perhaps after you've been married for a period you find you like to get out with people, have them come to your house. As you grow older, this stage gives way to the mental when you enjoy the mind—discussions, lectures, deeper thinking. And as older age approaches the spiritual has the deepest meaning of all.

All four things remain present at all times. But love definitely grows along these lines—which gives us something to look forward to even after we've found the right mate.

As Uncle Ed used to say, "Marriage is like a team of horses—You pull the most when you pull together."

WORSHIP

Hymn Selections:

"I Would Be True"

"Love Divine, All Love Excelling"

"This Is My Father's World"

"We Would Be Building, Temples
Still Undone"

Scripture:

Philippians 2:2-5

I Thessalonians 3:12

I Corinthians 13

Read Hymn 416, second verse, in

Common Service Book

TOPIC

A list of statements are given. Mark A for agree, D for disagree. They are worded to stimulate discussion. Arrange in huddles of from three to five. Let

each group discuss and check. After fifteen minutes bring the group together to discuss some of the more lively ones. A good discussion leader will be needed to direct them and a couple who have given lots of thought to the subject of marriage might be on hand to help guide the thinking.

Statements for Discussion:

- 1. Since parents know what's best for you, they should pick your mate.
- 2. Opposites attract—and make for a more interesting marriage.
- 3. Boys who sow their "wild oats" (have a wild fling at life) before marriage make more settled husbands.
- 4. The way to tell what kind of a wife she'll be is to look at her mother.
- 5. Adjustments come easier when you marry young; therefore young marriages make the best marriages.
- 6. Folks just naturally marry their kind.
- 7. Girls, marry your man and reform him later!
- 8. Money matters matter the most in marriage.
- 9. The man should be 10 years older than the girl.
- 10. When you're in the mood for love is the best time to pick your mate.

Project for the week:

Observe happily married people and see if you can find out what makes them so.

References:

Before You Marry—Duvall.

Looking Ahead to Marriage—Clifford Adams.

Marriage and Family Relationships—Robert Foster.

When You Marry—Duvall and Hill.

I'd Rather Be President

Margaret Mangum points the way to better business

ALL too often Luther League business meetings are greeted with groans, with poor excuses for absences, with the sight of dejected individuals being figuratively pushed into their seats by a harassed president.

The story is much the same no matter what the organization. Reason is that although there are simple, practical rules to govern a business meeting, few people have bothered to learn them.

I once belonged to a girls' club that had wonderful possibilities for fun and for service to the community. Although 30 members were on roll, average attendance at monthly meetings was eight to 10. It was easy to see why. At least two hours were spent in haggling over minute bits of business, commenting on the latest movie, describing Susan's wedding dress, tearing down the reputation of members not present. The president timidly proffered her—well, they couldn't even be called suggestions. Some-

times the secretary forgot to take minutes.

The meetings were supposed to have an hour's special program. The girls were lucky if they had 15 minutes left for the program. Everyone went home griping.

A Luther League had the opposite trouble. Red, the president, never let anyone else talk. Of course, Red had ideas, and most of them were good. But Red forgot that the presiding officer is supposed to guide business and that everyone takes part (after all our government from top to bottom is supposed to be democratic.) The result? It was Red's league and the members who showed up at business meetings slumped on the tails of their spines while Red rambled on and on and on. . . .

Tain't necessarily so

Yep, such goings on do happen in Luther Leagues. But the sad state of affairs illustrated does not have to



exist. The girls and Red and the rest needed only a shot in the arm in the form of a few rules of (don't shudder, now) parliamentary procedure.

Rules of order for Luther Leagues or our Congress are basically the same. And, bless the men who made 'em up, they're simple and everyone has his chance. What's more they can be fun, sort of a game in fact, and what is considered a dull undertaking can become filled with a lively give and take that keeps every member on his toes instead of his tail.

The game

Captain for the game of parliamentary procedure is the president or chairman of the group. This gal or guy calls the plays (*Technical term: Order of Business*) and keeps members in position for the plays (*T. T.: Rules of Order, recognition of one member at a time, etc.*).

Umpire is the secretary, armed with notebook and pencil, who records

carefully what goes on and refers back to other meetings for other conflicting plays (*T. T.: Actions*) of the group.

Members are the players. They toss the ball of business back and forth through motions, seconds, discussions, voting. And everyone can have a chance. PROVIDED they play by the rules.

Signals for the plays are simple. Just a raised hand and a nod or word from the president.

The field on which the game is played in each meeting is the agenda. This is a list of the business to be accomplished. And it's half as simple as it sounds. With a little preparation before the meeting, the president has the line of play formed, his scheme to win planned out. The agenda is varied from meeting to meeting but its general form is in the box on page 16.

Just a word of explanation: Roll call may not be necessary but minutes are. Standing committees are those

Agenda

(Order of Business)

Call to order
Roll call
Minutes of last meeting
Reports of Committees
 Standing Committees
 Special Committees
Unfinished business
New business
Announcements
Adjournment

Amendments

1. Amendment to motion adds, deletes phrases or words. Never changes meaning.
2. Amendments must be moved, seconded, voted upon.
3. Amendments must be voted upon **BEFORE** original motion comes to a vote.

headed by people like the league missionary secretary or life service secretary. Special committees have been appointed for some special occasion (a party) and will dissolve when the project is finished. Unfinished business is what didn't get done at the last meeting.

So that's the general framework of the Game of Parliamentary Procedure. If there's a clock handy, glance at it and get ready for a play by play account of the game as played at Trinity League. They call it:

Simon says do this

Simon is president. He bangs his hand on the table. The hum of voices

suddenly is hushed (this is a model P P P league, of course). Sally starts writing in her notebook the time, place, etc.

After he calls the meeting to order, Simon asks for the minutes. Sally Secretary reads them. They're brief, to the point, with each action recorded in exact words.

"Are there any additions or corrections to the minutes?" asks Simon. "If not, they stand approved as read."

He calls for reports of committees. Only the life service secretary has a report. The special committee for the June party reports that all is in readiness for the big event. After each report Simon asks for a motion from the group to accept the report. Bill C. makes those motions. He likes that job and his sidekick Bob seems to be official seconder.

Look at your watch. Look at the agenda box. Hardly any time gone and half the work of the meeting is over. Whew! What speedy people!

Simon says there's no old business except the report of the committee for the party and that's taken care of. Sally Sec. nods. (Simon had the sense to ask her before the meeting began if there was anything unfinished in the minutes of the previous meeting.)

So—On to the next play. New business, Simon says, is to decide on a summer service project for the league. He has a list of ideas, which he reads, submitted by various members during the year. Has anyone any other ideas? He's calling for the members to play the game. A few hands pop up and he recognizes them one by one. Sally's pencil really moves. When everyone's had their say Simon asks Sally to read the complete list. He then asks for a

motion on a service project for the summer.

Don't let the word *motion* scare anyone off. It doesn't scare the kids in Trinity League. They know it's a term to explain a formal suggestion for the group to adopt and act upon. It doesn't bite or crawl. It's a simple thing. Here's what Annie L. did when Simon asked for the motion.

She raised her hand. Simon nodded. She stood up and spoke slowly, choosing just the right words. "I move we have a Lord's acre as our summer service project." She sat down. Simple, Huh?

"Second?" That's Simon again, wanting some sign of approval from the group before considering the motion further.

"I second the motion." That was Bob.

Simon wanted the whole thing hashed out. He called on the guys and gals one at a time as their hands popped up. Each said his say when recognized, knowing that it was his only chance. Some were fur, some agin.

Then one member made a suggestion that set the whole league in an uproar. Tempers got on edge. It

looked as though a lot of useless haggling were ahead.

Suddenly Bill C. stood up. "I move the previous question," he said.

That funny term means simply that Bill thinks now is the time to vote. It's a good way to end a senseless discussion that's heading nowhere. The motion for the previous question must be seconded and then voted upon without discussion. If it is defeated the discussion may continue as before. If it is passed the president immediately calls for a vote on the original motion.

When the leaguers play the game fair and square there will be no griping since anyone who disagrees with the idea of the motion for the previous question can vote against it.

Bill C's motion for the previous question passed, so Simon called for those in favor of having a Lord's acre as a summer service project (he used the exact words Annie L. used). After a chorus of ayes he asked for those opposed. Ollie E. said "NO!" (loudly). He was fat and didn't like the idea of bending over to weed the patch.

Two other items of new business went as fast as that. Not much time

Motions

1. Word motion carefully, positively.
2. Motion must be seconded by another member.
3. Discussion. Members can speak only once on motion.
4. Call for the Question closes discussion.
5. Voting is done orally, by show of hands, standing vote, or by written ballot.
6. Motion becomes official action of group on voting and further motions cannot change main theme.

taken, was there? And Simon's now saying that after any announcements he opens the floor to a motion for adjournment.

Something has been added

Sometimes someone wants to change a part of a motion. The technical term is to amend the motion. It's another play for the game and not hard to catch on to. In the case of the Lord's acre, for instance, this might have happened:

Jean B.'s dad owned the vacant lot behind the parish house. She knew he'd donate the land to the good cause and she thought it should be in the motion. During discussion of Annie L.'s motion she raised her hand. Simon nodded to her.

Said Jean B., "I wish to amend the motion to read as follows: That we have a Lord's acre, to be grown in the vacant lot behind the parish house, as our summer service project."

Someone seconded the *amendment*. Simon called for discussion, then a vote *on the amendment*. It was passed. Jean's amendment was then hitched on Annie's original motion. *Only then*, and after the rest of the discussion, was the original motion voted on.

In other words once the original motion is passed it can't be changed. So it's easy to see why it's necessary to word motions well and to get any amendments tacked on. Of course, if things get bawled up too much in motions or amendments the creator of the motion can withdraw it. That's perfectly legal.

You too

Trinity League isn't exceptional. They're a good bunch of kids, just like

any other league. They want to DO things but they hate all the haggling and boredom that can so easily accompany business. That's why they learned the game of Parliamentary Procedure.

Any league can do what Trinity does. And here's why. It doesn't take a lot of learning. The terms aren't any harder than learning the names of the positions on a football team. All it takes is practice and the will of every member to play the game.

The three boxed in parts of this article contain the fundamental rules. Maybe you read 'em as you passed by. If your league is suffering from advanced talkativeness, or chronic boredom in business meetings this may be just what the patient needs. It's happened to other organizations. It can happen to yours.

LEADER

This is an easy topic to prepare. It's easier to present. Make enough copies of the Agenda, Motions, Amendment boxes for everyone if there aren't enough copies of LUTHER LIFE. Write for any of the suggested materials which your league can afford and which sound worthwhile to you. (The list is at the end of this.)

TOPIC PRESENTATION

1. Unquestionably the most practical way to present this topic is to hold a regular business meeting. The leader should pass out copies of the rules found in the article. With these in the hands of leaguers the business meeting should be lively and shorter than ordinary.

2. If a regular business meeting is out of the question a mock meeting is a swell substitute. Have the president work out ahead of time an agenda con-

taining the most absurd business imaginable. Again, pass out the rules for making motions and amendments. I once had a course in parliamentary procedure which sent the students into gales of laughter nearly every week when motions and amendments were made recommending that the floorboards be moved to face another direction, that our teacher be advised to wear a wig, etc.

3. Keep a score of mistakes in the rules of order of a regular business meeting of your league. When you present your topic have a quiz prepared, based on these actual mistakes. It'll help prove the point that parliamentary procedure is worth knowing.

DEVOTIONS

Use the Evening Suffrages found on page 155 of the *Common Service Book*. It's a little different from the ordinary devotional service and is not too long.

SUGGESTED HYMNS

"Teach Me, My God and King," CSB
262

"For the Beauty of the Earth," CSB
292

"Take My Life, and Let It Be," CSB
382

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Practical Parliamentary Procedure. By Rose Marie Cruzan. Bloomington, Illinois: McKnight and McKnight. 1946.

Handbook for Discussion Leaders. By J. Jeffrey Apter and Henry Lee Ewbank. New York: Harper and Brothers. 1947.

So You Were Elected. By Virginia Bailard and Harry C. McKown. New York: McGraw-Hill Book Co. 1946.

"All over the world . . ."

When 15-year-old Nick Kalberg of Des Moines, Iowa, wrote a paper for his "God and Country" Boy Scout award, he expressed a mature grasp of Christianity that many adults could well develop.

Outstanding was his picture of the church as being much larger than the congregation of which he was a member. "My church is not only a building where I go on Sunday morning," he wrote, "but also it is all over the world helping people who are not fortunate enough to be able to worship God as they please."

EXCERPTS: "Only by my daily striving to be better and more willing to obey God's law can I hope to ever

repay him for all he has done. . . .

"My church means for me to have no fear of death. . . .

"The church teaches me to have respect for others no matter what their color or nationality, for God made us all and we stand before him as one and all have the same right to dwell with him. . . .

"We are taught by the church to help with a willing hand those who are in need, whether for food or clothing, or just an understanding heart, which given at the right time has strengthened many a person and brought them closer to God. . . .

"A Christian with a long and sour face is a Christian to be pitied. . . ."

A CHINESE who had visited the United States was asked what America was like. "America," he answered, "is a great country where once a year everybody worships the great god, Santa Claus."

There was a lot of truth in his answer. Perhaps it could be put in a little different way: "America is a great country where all the year many people worship a God they think is like Santa Claus."

If you don't agree take a look at your prayers. How many of them ask God to give you something material, instead of thanking him, or adoring him, or asking that your will may be like his will?

SANTA CLAUS may be a lovely, sentimental character, but he isn't God. Remember the first time you saw that red-garbed character. Someone took you to a department store, and when your time came you sat on Santa's lap and told him all the things you wanted for Christmas. You seldom asked for anything for anyone else. You weren't concerned with whether the things you sought were good for you. No matter how old you are, if your prayers haven't gotten beyond the "gimme" stage, your conception of God hasn't gone far beyond the idea of Santa Claus.

Whether you pray or not, and how you pray, and what you pray for depends basically on your idea of God.

A woman listened to an astronomer lecture about the gigantic size of the universe. "Sir," she said when he had finished, "if the universe is so large, and the earth by comparison is so small, and I am smaller still, just like a speck of sand on an endless sea-



Do you pray to

God
or
Santa Claus?

By Frank K. Eford

shore, how can God be interested in an insignificant person like me?"

"Lady," the astronomer answered, "that all depends on your idea of God."

JESUS REVEALED what God is like. Jesus called him Father. By that term Jesus meant that God is personal. He can hear our prayers. Jesus meant that God is love. "For God so loved

the world," Jesus said, "that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He meant that God is not a myth, but is real. "He that cometh to God must believe that he is . . ." (Hebrews 11:6)

And God is more than Father. He is the perfect Father. That means he will not always give us what we desire or ask for, but what we ought to have.

"But if God will give me what I ought to have," you might object, "then why do I have to ask for anything? If God knows my needs before I ask, why should I ask?"

An illustration should help answer the question. I have a little boy almost three years old. There are some things I am going to give him whether he asks me for them or not. I am going to see that he gets food and shelter and care. There are other things I am not going to give him no matter how much he asks. I am not going to give him an ice pick or a razor blade, until he gets old enough to use them properly. And there are some things I cannot give him, unless he asks. I am not going to force him to go to college or enter a certain profession. I can only help him to these situations if he asks.

Not being a perfect father, I can easily make mistakes in what I give and what I withhold. But God, the perfect Father, will not make mistakes.

There are some things he is going to give you whether you ask or not—sunshine, the air you breathe, the beauty of the stars. There are some things he is not going to give you no matter how much you ask. Suppose

God had granted the prayer of Elijah, who merely because he was discouraged prayed that he might die? And there are some things God will give you only if you ask him. I refer to "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance, the fruit of the spirit." (Galatians 5:22)

Since God knows more about you than you do, and more about life than you do, it would be a dangerous thing if God answered all your prayers the way you wanted him to. If God said "yes" to every prayer, few sick people would ever die. How would he answer both sides praying for victory in a war? Therefore, you must begin to see that in the center of every prayer, must be the perfect prayer, "Thy will be done."

You might say, "Didn't Jesus tell us, 'If ye shall ask anything in my name, I will do it?'"

Notice the words "in my name." Name here means character. Whatever ye ask, according to the character of Christ, will be given you. That means you would not ask for anything that Christ would not ask for. It means also that you will ask only according to the manner of Christ, and the essence of every prayer of Christ was, "Thy will be done." It was in the center of his prayer in Gethsemane. He put it in the Lord's Prayer.

But, of course, it is hard for us to pray "Thy will be done" and really mean it. Most of the time we want to follow our own wills. To follow God's will may get us into difficulty.

ONE PART OF PRAYER is making requests of God. Some requests are material, some are spiritual, and the latter should outweigh the former.

In the Lord's Prayer, one petition is for "daily bread." The other six are for spiritual things. Perhaps most of your prayers should have about the same ratio of material to spiritual requests.

In praying for someone who is sick, should you pray mainly that the person get well? More than that you should pray that his spiritual life might be so strong that nothing, sickness or anything else, will separate him from the love of God.

But prayer is more than asking for things, either material or spiritual. As your prayer life becomes fuller, as your communion with God increases, you should find less and less petition in your prayer. There will be an increasing "wonder, love, and praise" to God for his mercy and grace. There should be more gratitude for all the blessings our Father has bestowed, especially for the gift of Christ. There should be more confession—frank conversation with God about your sins and desire for forgiveness. Probably the best index of your spiritual growth is the way the general tenor of your prayers moves from "give me" to adoration, confession, and thanksgiving.

A PERSON WHO PRAYS must be willing to cooperate with God in putting into effect what he prays for. As someone has well said, "You must work as hard as if everything depends on you, but you must pray as hard as if everything depends on God."

Two little boys were about half a mile from school when the bell rang warning that they had only five more minutes to get there or they would be late. One little boy said, "Let's pray." The other retorted, "Let's pray, and run like 60 at the same time."

In some situations all we can do is pray. In other situations we must pray and, at the same time, work to make what we pray for come true. Christ prayed to do his Father's will. He also worked to put God's will into practice in daily life. We must pray for good government. We must also work for it. The same goes for the church, for brotherhood, for world peace.

Did you ever pray that God would remove from your heart racial prejudice and fill you with love for all men only to have someone of another race give you a raw deal soon afterward? Did you try to practice in that situation the love you had prayed for? Perhaps that was God's way to test whether you really meant your prayer. Prayer is no substitute for work, but it must be practiced if any work or program is to be made effective for the kingdom of God.

- Prayer is more than trying to get something out of God. Prayer is our expressed desire that God make something out of us that resembles Jesus Christ.

- Prayer must be sincere. You must really mean it when you pray. Did you ever think how dangerous it is to pray, "Forgive us our trespasses, as we forgive those who trespass against us?"

- Prayer must be practiced regularly to be effective. You don't learn to swim the first time you get in the water. You only learn by regular practice. The trouble with many Christians is that they read and talk about prayer more than they actually pray.

I have never seen a family held together by a common faith in and in-

intercession to Santa Claus. But I have seen hundreds of families bound together by unbreakable bonds of love because they worshiped together and prayed together to a common heavenly Father. People who pray together, live better together, play better together, and work better together.

● Prayer is communion with God. It is our talking with God. But it is also being so still that we can hear God talking to us.

QUESTIONS FOR DISCUSSION

1. What percentage of the people in your church do you believe pray regularly?
2. What percentage of the people in your church do you believe have grace at meals?
3. What did Paul mean when he said, "Pray without ceasing?"
4. Do you think the average person really wants to do God's will?
5. Do you believe there is any relationship between prayer and healing of the body?
6. Why is it dangerous to pray, "Forgive us our trespasses as we forgive those who trespass against us?"
7. What do you mean when you end your prayer, "Through Jesus Christ our Lord," or "In Jesus' name?"
8. Why is it that many people do not pray?

SOME PERSONAL QUESTIONS

1. Do you give as much time each day to prayer as you do to reading the newspapers or listening to the radio or watching television?
2. If you were called on without warning to pray in your youth meeting, could you do it?
3. Do you ever pray for people you don't like?
4. Do you have a regular place to pray?

SOME PROJECTS

1. Have someone read the New Testament (perhaps with the aid of a concordance) and report on the places, occasions, and methods of the prayers of Jesus.
2. Have someone read the prayers of Jesus in the New Testament and report on what Jesus prayed for.

SOME BOOKS TO READ

George A. Buttrick, *Prayer*, Abingdon Cokesbury.

George S. Stewart, *The Lower Levels of Prayer*, Abingdon Cokesbury.

Georgia Harkness, *Prayer and the Common Life*, Abingdon Cokesbury.

SOME COLLECTIONS OF PRAYERS

Collects and Prayers, The United Lutheran Publication House.

John Baillie, *A Diary of Private Prayer*, Charles Scribner's Sons.

Morgan Phelps Noyes, *Prayers for Services*, Charles Scribner's Sons.

John W. Doberstein, *Student Prayers*, Student Service Commission, National Lutheran Council.

Common Service Book, The United Lutheran Church in America, Music Edition, pages 137-147.

HYMNS FOR WORSHIP

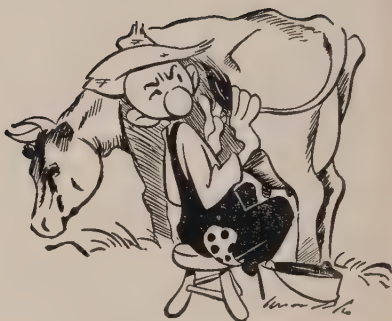
"Lord, Teach Us How to Pray Aright"
"Behold, Us, Lord, a Little Space"
"To Thy Temple I Repair"
"Lord, Speak to Me"

SCRIPTURES FOR DEVOTIONS

Matthew 6:5-15
Luke 11:5-13
Luke 18:9-14
Luke 22:39-46

PRAYERS FOR DEVOTIONS

Parish School Hymnal prayers 52, 53, and 54 on pages 31 and 32.



How To Solve Your Problems

By H. Earl Schlotzhauer

A SYNODICAL delegate from one of our remote churches had spent his first night in a hotel. The next morning some of the delegates found him patiently waiting before an elevator.

"There must be something wrong," he said. "I've knocked on the door several times, and the car doesn't seem to come up."

Perhaps the reason why you have been having difficulty with some of your problems is because you have been approaching them in the wrong way.

A little practice with the technique suggested here may stop you from merely "knocking" at your problems and start you toward "ringing the bell" in solving them.

Fred Seeley, owner and director of the Biltmore Industries, Asheville, N. C., had these words inscribed on one of the walls of his plant, "Success comes in CANS. Failure comes in CANT'S."

As long as you keep a CAN attitude, your problem will not remain unsolved for long. To help you retain this attitude take a cue from Mr. Seeley: He suggests that you use two C's, two A's, one N, and two S's. Use

them like this:

1. **Clarify your problem.** (Write it out.)
2. **Compile the difficulties.** (List the obstacles.)
3. **Accumulate a list of suggested solutions.** (Things you might do.)
4. **Analyze your resources.** (What are your assets?)
5. **Note what the consequences would be if your suggested solutions were put into practice.** ("If . . . , then . . .")
6. **Select the suggested solution that seems most appropriate in the light of the probable consequences.** (Decision.)
7. **Start to test it.** (Action.)

Whenever anything hinders you from reaching a desired goal, or something occurs that is felt as a perplexity, you have a problem.

The first step, then, is to:

1. Clarify the problem. **WRITE IT OUT!**

Elizabeth von Hess, who has helped many prominent Americans to develop a more effective personality, once wrote, "I believe in writing things out for the eye to see. It is one of the best methods I know to clarify one's thinking."

So, if you have, or think you have, a problem, write it down on paper. At first it may seem that your problem is so intricately bound up with YOU that you have difficulty in writing it down or seeing it apart from yourself. You cannot "see the woods for the trees."

Forcing yourself to write your problem down on paper will help you to view it objectively. Paraphrasing

Robert Burns, it will "help you to see yourself (your problem) as others see it."

The best way to approach this first step is through prayer. "Talking things over with God" will help you to find the words that will enable you to write down the problem clearly. It also puts you in contact with the Creative Power, the Infinite Help.

Having a clear statement of the problem before you, it is now a simple matter to take the next step:

2. Compile the difficulties.

Write down any or all obstacles that stand in the way of reaching your goal or purpose.

The obstacle may be physical, like a snow drift that blocks the doors of your garage.

It may be mental. Your own attitude may stand in the way of achieving your desires. Or the attitude of others toward what you want to do may thwart your purpose.

The obstacle may prove to be imaginary instead of real. Whatever the case, write it down.

Having stated the problem clearly and listed the obstacles, bring your imagination into play in the next step:

3. Accumulate a list of suggested solutions.

Write down every idea that comes to your mind as a possible way of overcoming the obstacles that stand in your way.

Draw suggestions from your past experiences in dealing with similar problems. Let your imagination have full sway as you seek the solution "in your mind's eye."

You must believe that that which

can be imagined, can be accomplished.

Some 40 years before the Israelites entered into the Promised Land, Moses had fired the imagination of their fathers to that end.

Thousands of years before the airplane, men imagined themselves flying.

When you have exhausted the possibilities for the present, go on to the next step and leave room to add more suggestions as they occur to you.

4. Analyze your resources.

Make a list of your assets. The solution of many problems is made easier by the use of the equipment that you have, or can make use of.

You may be able to remove the weeds from your garden by hand, but it goes a lot easier when you use a hoe.

Your parents, teachers, friends, are assets, too. You may want to ask their help in suggesting solutions for you to consider. Or, again, depending upon the nature of your problem, you may want to talk it over with your pastor, or seek the help of a professional counsellor.

In listing your assets, don't overlook your faith and your courage. These two, especially, will count in your favor.

5. Note what the consequences would be if your suggested solutions were put into practice.

Take several of the suggested solutions that look promising and process them through the "If . . . then" formula. Say to yourself, "If I do this, then this would probably happen." Next:

6. Select the solution that seems most appropriate in the light of the probable consequences.

In some cases it may be difficult to make a decision because once you have embarked upon the last step—putting it into action—there might be no retreat.

For example, if you have an appointment with a friend in a distant part of the city and you have only a half an hour to get there, your problem may resolve itself into, "What means of transportation shall I use?"

Suggested solutions may be bus, street car, elevated. From your knowledge of past experiences and the relative distances at each end of the trip, you decide that the elevated would be the means that would most likely get you there on time.

As you are riding in the elevated you may realize that you could have made better time if you had taken the bus, but because of the time element involved, it is too late to do anything about it. Like Caesar at the Rubicon, "The die is cast" as far as this problem is concerned. You may use the lesson learned in this experience in meeting future problems, but the problem involved in meeting this particular appointment will never again occur.

In other cases you will have ample time and opportunity to experiment with many possible solutions to your problem.

Dwight Bradley once said, "A decision is the half-way house between the soaring of your imagination and the toilsome effort of your will to achieve action and concrete results."

If decisions are the "tapering point of dreams," by the same token, they

are the starting points of action. To know if you have found the correct solution to your problem, you must:

7. Start to test it.

This calls for action. It is only by following through on your decision that you will know whether or not the problem will be solved. If you find that your solution "works" you may want to make some provision to prevent a recurrence of the problem.

NOW LET'S SEE how this technique works out in an extremely simple problem. (This is just for exercise in practicing the steps. Your problems will be much more serious than this one.)

It is summer and you are at camp. You decide to take a swim before supper. While you are enjoying your swim one of those summer thunder showers breaks and you take shelter.

A little later you start weaving your way back to camp along the narrow, winding path through the dense woods. After covering a short distance, you discover that a huge tree was struck by lightning and now lies squarely across your path.

Paper and pencil not being a part of swimming equipment, you use an "arrow" prayer and state your problem in words.

(Step 1) "How am I going to get back to camp in time for supper?"

(Step 2) "This large tree prevents me from reaching my goal."

(Step 3) "I could climb over it. I may be able to squeeze under it. I could go around it on either side. I could go back to the river, swim a quarter mile and use the next path.

(Step 4) "Assets? Not much. A

bathing suit, and whatever may happen to be lying around the barge."

(Step 5) "If I swim down the river to the next path, it would take a good bit of time. I could try to squeeze under the tree, but the opening appears to be too narrow and besides, it would be a pretty muddy proposition. I could break a new trail to the right or to the left, but to make my way through all those bramble patches and those thorny bushes between the trees would be a tough proposition in a bathing suit and consume quite a bit of time. If I climb over the fallen tree, then I'll have to be careful to avoid those thorny vines and watch out for those splinters that I see on top of the trunk.

(Step 6) I'll probably get less scratches and make better time if I try to climb directly over the fallen tree. But wait a minute! I've forgotten one asset. There is that broken diving board lying on the barge. If—"

(Step 7) In a few moments you are back with the board. You lay it over the thorny vines and brush, and in a twinkling you run up the board, stand momentarily on the trunk as you slide the board down the other side of the tree and you are on your way to supper.

This was a simple problem. Not all of your problems will be solved this easily. However, if you follow this outline, many problems that appeared to be difficult at first, will readily lend themselves to solution.

Other problems will take a long time to solve. Johann Kepler, the astronomer, after working on a problem for over two decades, solved it. In the midst of his enthusiasm, he cried, "Almighty God, I am thinking

thy thoughts after thee!"

Once you have worked your problem out and arrived at a solution, you have reason to feel happy. The problem is solved within your soul before it is completely worked out in the world outside yourself. Your acceptance of the solution will provide you with intellectual, emotional, and moral satisfaction as you seek to work towards its fulfillment.

In the end, God's will is the most powerful factor in every situation in life. It is what you are, as a problem-solver, trying to discern and obey.

If you feel "in the dark" as to the will of God in your own situation, then turn on the light of "Thy kingdom come on earth."

Will the realization of your solution mean that there will be more of heaven's righteousness, joy, and peace in your own life and in the lives of others? If so, then work and press with quiet joy and confidence towards its fulfillment, for that is the "stuff" that dreams are made of.

DEVOTIONS

Hymn: "My God and Father, While I Stray"

Psalm 16 (read responsively)

Scripture: St. Matthew 6:25-34

Prayer: Collect No. 19, CSB or No. 31, PSH

Presentation of topic

Offering

Prayer 58, *Christian Youth Hymnal*

The Lord's Prayer

Hymn: "May We Thy Precepts, Lord, Fulfill"

SUGGESTIONS TO LEADER

The aim of this topic is to furnish each of the members with a helpful "tool" for solving problems. There-

fore it is necessary that some provision be made so that each member may take with him an outline of the seven steps suggested. This may be accomplished in one of two ways.

1. If you have access to a mimeograph machine, make an outline of your presentation, and provide sufficient copies for your group. Discuss the outline with them.

2. If a blackboard is available, outline the seven steps and provide pencil and paper so that the members may make copies to take with them and use.

After you have discussed the seven steps involved, take a problem and have the members participate in working it out, following the suggested outline.

Perhaps one of the members will volunteer his own problem for discussion in this manner. If not, here are several problems: (Select one and have the members participate with suggestions for each step.)

1. How can I get access to the family car more often and with fewer arguments?

2. I am shy. How can I get more dates?

3. How can I decide what work I am best fitted for?

4. How can I improve my grades in school?

After the discussion period you might suggest that the members continue to practice this method with their problems during the coming week. Arrange with the leader of the next meeting for a few minutes to discuss results.

NOTE: In using this method at home, it is advisable to use a separate sheet of paper for each step.

Help Wanted,

or, Put Your Best Foot Forward

C. Betty Edwards says it's time for 'teen town' to go on the air with advice about getting a job

ANNOUNCER: "Teen Town" is on the air again, bringing special help to young people in dealing with their problems. Panel members today are Dr. Adult Authority, with his advice, and Mr. Luther Leaguer, with his questions. They're going to dig into the problem of how to choose a life work and how to land the right job.

MUSIC: *The league pianist plays a few bars to introduce the panel.*

LEAGUER: I've got job fever. But what good does it do me? Just 'cause I want a job doesn't mean that I can get one. Every time I read the help wanted column I get ideas, but that's where it stops. Maybe I should run a help wanted ad of my own. *Help Wanted: High school student wishes advice on choice of life work. Would appreciate know-how of job hunting.* How else can I make myself known to an employer?

AUTHORITY: First, are you ready to see an employer?

LEAGUER: Am I ready? Am I ready, did you say? Are you kidding? What do you think I've been doin' for the past 12 years. Yep, I'm ready! Just

give me the reins, and I'll show you what I can do! But, first, I have to get the reins in my hands.

AUTHORITY: Whoa, there! Just because you're headed in the direction of a paper entitled *diploma* doesn't mean you can do every and any job that comes your way. You had better do some serious thinking before you stick your neck out in any job. You're going to spend about one-fourth of your life at work, so choose wisely. Work, unless you are happy in it, turns out to be something that you drag yourself to in the morning and hurry home from every night. Of course, you may change jobs if you find yourself in the wrong business, but why should that be necessary if, from the start, you find the right one.

LEAGUER: Yeah, but how to find the right one for me—that's the problem.

AUTHORITY: But is it a problem? Why not consider some questions about each of the jobs that appeal to you? How much education will you need? What are the qualifications for the job? Does your community offer openings in this line of work?

LEAGUER: Oh, I hadn't thought about going away from home to work. I suppose I could swing it financially, though.

AUTHORITY: That brings up the problem of salary and rewards. No one can deny that without money we would live a miserable existence. On the other hand, the man who chooses a job chiefly for the pay he receives, usually finds the agony of work and not the joy of work.

LEAGUER: In other words, I should take a lesson from old King Midas himself.

AUTHORITY: That's the idea. But, I'm not finished yet. What do you like better—working with people or with things like tools or mathematical figures? Do you mind rolling up your sleeves and getting into your work, or would you rather keep your shirt sleeves neatly buttoned at the wrist? Last but not least, what are the advantages and disadvantages in this job? Talk to people you know who are doing this type of work.

LEAGUER: I'm beginning to see the light now. You want me to look before I leap.

AUTHORITY: But, wait a minute. The most important is yet to come. Real happiness in your work will come from serving others, which is God's will for us. Living and working according to God's will makes the happy life. This means serving God in the office, the factory, the farm, the school, the home, the community, and the world. It won't take you long to find out that God is the best man to work for. He doesn't even ask you to fill out an application; he has greater trust in you than your fellowmen. I hope you have consulted God about

your life work. Imagine the number of young people who must have gone to Jesus to talk to him about their life work. I like to think that Mark was one of these, for look what Mark was able to do with his life. That opportunity of going to Jesus is yours. Your choice will be easier after you talk to him. Just give Christ the chance to work through you, and he will.

LEAGUER: That certainly gives me plenty of food for thought—and how. Already I feel kinda weak in the knees. Maybe I'm not as ready as I thought. There really aren't too many things that I can do very well.

AUTHORITY: Whether you're a one talent man or a five talent man, make use of what you've got. Don't go bury your head in the sand just because you don't shine out in every direction. If you shine in only one way, then do your best to keep that talent aglow. You will be amazed how far you'll get. When you come down to brass tacks, the majority of people in the world are one-talent men. So, you've got plenty of company; likewise, plenty of competition. That's all the more reason why you must excel in your own single way.

LEAGUER: Your future is what you make it. Is that what you mean?

AUTHORITY: Yes, but take that expression one step further. Your future is what you and God make it. Remember that the abilities you have are yours only because God has blessed you and entrusted you with them. Don't let anybody ever try to tell you that you can build a life successfully apart from God. It can't be done. Oh, sure, men try it, but unless they put their trust in God, they fail

miserably. So, whatever job you eventually choose, remember that you are a Christian workman.

LEAGUER: You mean God and I are partners for life. Is that the idea?

AUTHORITY: That's exactly the idea. You catch on fast.

LEAGUER: Next question, Mr. Anthony. How do I let the world in on the news that my services are for sale? Of course, I've considered the sandwich board idea. Can you picture me strutting down Main Street, a walking advertisement?

AUTHORITY (*jestingly*): I can see the bold print on your chest. *For Sale: One young man, high school senior, willing worker, upright character. Inquire 511 Ma'n Street.* Do you think your family could handle the hordes of employers who'd beat a path to your door? All kidding aside, there are a couple of ways to let the employer know you want a job. Surely there are some companies in town that you would like to work for.

LEAGUER: Sure thing. What's the next step?

AUTHORITY: Well, then, get in touch with them, and get your name on their list of applicants. Nine chances out of 10, they'll give you an application blank to fill out, even though they have no vacancy. For that matter you couldn't take a full-time job until school is over anyhow. Later on, if a vacancy develops, they will no doubt check their files of interested applicants. This may be your chance. Speaking of application blanks, I can't remember of your winning any prizes for handwriting, so take it easy on the hieroglyphics. Be

prepared for all kinds of questions—Why do you want to work here? Have you had any working experience? Where? How much do you expect to earn?

LEAGUER: Are you kidding? How am I supposed to know how much I should earn?

AUTHORITY: Shop around. You know some fellows who work for the firms you are interested in. Talk to them first, and get a rough idea of what beginners earn.

LEAGUER: Another thing, do you mean my part-time job at the store carries any weight with a future employer?

AUTHORITY: Any experience you have had counts. Your employer can check to see if you got along with the other workers, whether you were a clock watcher or

whether you were so busy at work that you forgot time. That makes doesn't it?

LEAGUER: Gulp, sure! After school tomorrow, think I'll just mosey into several firms and inquire.

AUTHORITY: Mosey in! That'll never get you a job. Better make it a lively walk. Ask in the office of the company whether you may apply in advance of graduation. If the answer's yes, then ask them if you may please place your name on their list of applicants. Something else just occurred to me: If you are going after school, you better take time to clean up first. If you can pass your mother's inspection, you're sure to pass an employer's. Take it from me.

LEAGUER: I will, and I'll let you know how I make out.

● Gossip is the diarrhea of small minds.

—Harry Fleishman

AUTHORITY: Don't forget about the state employment service. You can place your name with them, too. And get newspaper conscious; I don't mean the sports page or the comics, either.

LEAGUER: Want-ads already are a part of my steady diet. One thing's certain, if I don't get a job, it won't be your fault.

AUTHORITY: That's not entirely true. I can take you only so far. In other words, I can show you the way to the employer, but I can't get the job for you. That's your department—making a good impression from the start.

LEAGUER: You mean bury my sport shirts, saddle shoes, and loud socks.

AUTHORITY: I'd say that's part of the battle won. Now, for some instructions: Don't sit unless you are told to. Speak only when you are spoken to. Watch your English and your manners.

LEAGUER: Yes, sir—no, sir—thank you, sir. How's that?

AUTHORITY: Okay, but remember there is such a thing as a sentence answer.

LEAGUER: Now you sound like my English teacher.

AUTHORITY: How did your English teacher get into this? In fact, how did I get into this? Well, anyway, it's been fun talking to you. Good luck, and let me know how you make out!

SUGGESTIONS TO THE LEADER

The topic may be used as a radio dialogue. (Devise a make-shift microphone from a small box and a broom handle. Label the box with appropriate letters for your radio station.)

After presenting the radio dialogue ask the group to list the questions young

people should ask themselves about the work they plan to engage in. Allow time for each person to consider briefly his answers. Discuss the importance of each question.

Ask how many have already decided upon their life work. Get their reasons for their choice. Suggest that they may want to consider God's word concerning their work. If possible, place a copy of the Bible in the hands of each person.

Read Matthew 6:19-21, 33. Point to make: Put Christ first, and other things will be easily handled because of the strength and courage received from Christ.

Read Ephesians 4:1-3. Point to make: The humility a Christian workman should have and his attitude toward those with whom he works.

Read I Corinthians 15:58. Point to make: Be strong in faith and perform the work of the Lord, remembering, "only what's done for Christ will last."

Read II Timothy 2:15. Point to make: In order to know God's will for us that we may serve him better, we must study his word.

Open a newspaper to the want ad section and choose an ad that the group could apply for. Have the group imagine they have written a letter of application and have received an application blank to be filled out. Secure in advance a copy of an application blank from a local firm. With this as your guide, discuss the questions on the application blank. Point out the importance of neatness and accuracy on the blanks.

Next suggest that two members of the group have been selected by the employer to come for an interview. Suggest that one do exactly what should not be done if he wants a job. Using the questions and information suggested in the topic for an interview, the leader will serve as the employer. Discuss the correct procedure for an interview.

Closing: Use "Take My Life and Let It Be," CSB 382, as prayer hymn.

Sister Rose Ann

decided at 18 that she would become a deaconess. She had no idea that within five years

she would be like the old woman who lived in a shoe.

Her 'shoe' is the Lutheran Tiding Over Home operated by the Lutheran Inner Mission Society of Brooklyn, N. Y. Her 'children' are the 15 youngsters between the ages of 2 and 12 for whom emergency care is provided.

The 'family' really includes more than just 15. For each child is with her for three months or less.

Reasons for their being there vary as widely as do their personalities. Perhaps the mother has been taken to the hospital and no one is left at home to care for the child . . . or perhaps the parents have been picked up by police for violation of the law . . . or perhaps even the child has run into trouble with the courts and needs special guidance.

Generally the children are referred to the home by pastors, the courts, or the Brooklyn Department of Welfare. Occasionally parents make direct application. Some are charity cases. In other instances either the parents or the city provides for expenses.

At right Sister Rose Ann begins a typical day by dressing Benjamin Rivera, three-year-old son of Puerto Rican Protestants.





MANFULLY swallowing his cod liver oil is six-year-old Victor Henning, son of a German displaced person. All 15 children line up after breakfast for their daily dose.

"They immediately run for the water fountain to wash the taste out of their mouths," Sister Rose Ann sympathized. "But I don't have any trouble getting them to take it."

The home is typical of Brooklyn in that it is a miniature United Nations. Currently two Puerto Rican, two Ukrainian, three German, three Negro, and two Armenian children are in the 'family.' No discrimination is shown to any religious or racial background. Last Christmas a full-blooded American Indian turned up.

COOK'S DAY OFF requires that Sister Rose Ann take her place in the kitchen once each week. "I never cooked before," she admits. But she follows the cook book "religiously." Only occasionally is the gingerbread heavy.

Reason for assigning Sister Rose Ann, who will be consecrated a deaconess this fall, to the home was to give her experience in many types of work. One day she may peel potatoes and the next assume the duties of of the superintendent.

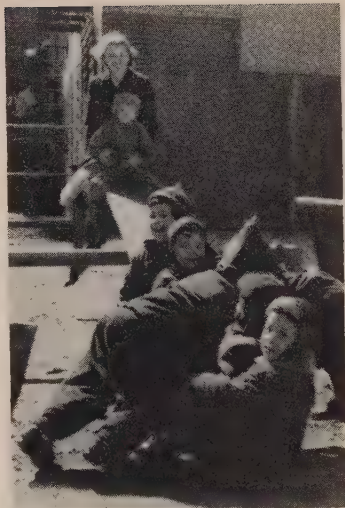
Her previous clinical training was received at the kindergarten of the Philadelphia Deaconess Motherhouse and the Rivercrest Preventorium, near Philadelphia.



CHILDREN in the nursery rhyme 'shoe' never had as much fun with 'the old woman' as these kids have with Sister Rose Ann when she supervises recreation. She becomes one of them.

The director of the Inner Mission Society one day snapped a picture of Sister Rose Ann wrestling with one of the boys. To Rose Ann's embarrassment, he has inserted it in the set of slides that portrays to Brooklyn churches the activities of the society.

Only once has she lost her temper with any of the children—and that was with one of the older boys. That's something of a record in view of the irritation frequency worked up by the average mother of only two children.



BAND AID applied to a scratch is signal for all to gather round and watch seriously. No child has received a bad cut or had a serious accident while Sister Rose Ann directed play.

To the one-day visitor Sister Rose Ann's job may appear glamorous. But the glamor wears thin after being with the children from morning to night, day after day.

Some of the children are not exactly lovable. Take, for instance, the 10-year-old female cyclone that hit the home recently. She introduced herself by spitting on the director. Or take the little girl who would not eat. She shoved all the food on her plate into her mouth and then refused to swallow it. Sister Rose Ann herself caught a case of lice-in-the-hair recently while trying to clean up one of the newly admitted children.



IRONING is the one job that Sister Rose Ann despises. And clothes for 15 kids pile up in a hurry.

Below, she confers with Sister Evelyn Lukens, superintendent of the Tid-
ing Over Home, and the Rev. Robert
M. Bauers, director of the Inner Mis-
sion Society. A weekly conference is
held with Pastor Bauers, a trained so-
cial worker, to discuss the proper han-
dling of the children and to relate
schoolroom theory to actual experi-
ence.

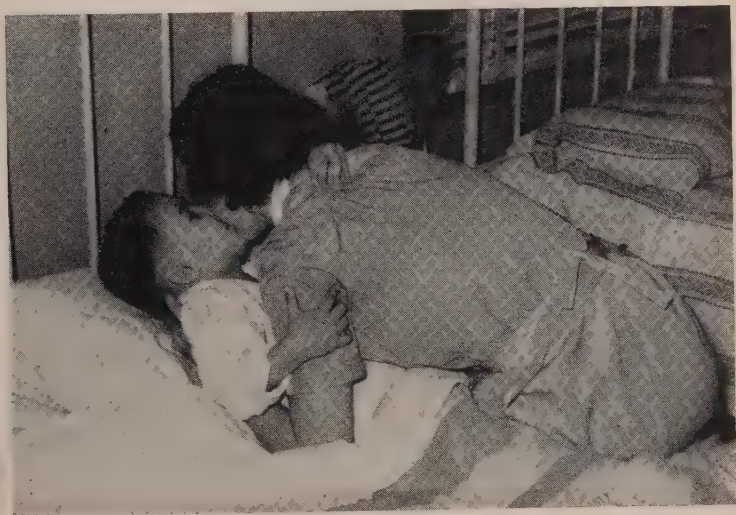
Sister Evelyn was on the staff of the
Good Shepherd Home, Allentown, Pa.,
for 10 years. The fact that she was
trained at the Baltimore Motherhouse
and Sister Rose Ann at the Philadel-
phia school helps broaden Sister Rose
Ann's viewpoint.



AT CHAPEL Sister Rose Ann usually sits between Richard Pulliam and Tyronne Crawford, both 11 years old, to keep them quiet. Chapel is held once each week.

Below, she gets a good-night smack from Benjamin Rivera as she tucks him into bed. Now she can settle down to study and relaxation.

Usual training for the Lutheran diaconate lasts five years, with time divided between college and specialized training. Deaconesses do an important work in the church serving as medical workers, parish workers, directors of religious education, directors of music, teachers, institutional workers, social workers, and church secretaries.



A Job in Argentina

By Juan Jose Acuna

Argentine student at Wittenberg College

SOMETIMES I wonder if Jesus was thinking of Argentina when he said. "The harvest truly is great, but the laborers are few." For Argentina, is "white unto the harvest," waiting for someone to bring the good news of Christ.

Nominally a Roman Catholic people, Argentina actually is an unchurched nation. Not more than 5 per cent of the people are Christian—either Roman Catholic or Protestant—in any real sense. At least 95 per cent of them never so much as go to church.

And—most important of all—many, if not most of that 95 per cent, are hungry for the gospel.

Most of them have left the church because they are tired of Romanist oppression, because the Roman religion left them in ignorance and superstition, because it did nothing for their lives. Consequently they dropped it from their lives.

But they are not unreligious or anti-Christian. They—and particularly the young people—are groping for some real faith. And they would welcome the chance to learn about the



real Christian faith. Missionary work meets no resistance in Argentina—there is simply a shortage of money and of workers to carry it out.

The mission field is "wide open" in Argentina. Contrary to what many Americans believe, Protestants have complete freedom to carry on their work, as far as the people and the government

are concerned.

The Roman church itself, it is true, frequently puts strong pressure upon individuals in an effort to prevent them from becoming Protestant Christians. But, significantly, that happens only in those few areas where Protestant churches are at work. Elsewhere in the country, Romanism is doing nothing whatever to win back the 95 per cent of the people who are really outside of any church.

EDUCATION IS ONE of the most effective methods which the Lutheran church has found to further its work in Argentina. Public schools in large parts of the country are very poor, and the Roman church—far from trying to improve the situation—opposes

education for the people as a whole.

Although most people in central and southern Argentina do finish high school, the north and west is badly in need of help. In these areas, the average person gets at most three or four years of school.

Particularly in these latter areas, the field is wide open for mission schools. There is no doubt that the young people particularly would attend by the thousands if the schools could be established.

Even in the central and southern parts of the country, however, where the public schools are better and more numerous, there is a big field for the church's educational work. In Buenos Aires itself, for example, many atheists and Roman Catholics want to attend the Lutheran grade school and high school, simply because it is a better school—its teachers are better trained and it offers the kind of education people want.

Religious education is required of all pupils in the church's schools, and many of these non-Protestants have been won for the church through these schools.

LUTHERANS ARE NOT NUMEROUS in Argentina, relatively speaking, but the church is growing. Besides many German Lutheran churches and missions of other U. S. Lutheran bodies, our United Evangelical Lutheran Church—made up of former ULCA missions—now includes 15 congregations.

Eleven of them are within Buenos Aires province, and four are in the northeast, in Rosario and Misiones provinces.

The largest of the congregations is Redeemer Church in Buenos Aires. The largest of the five Lutheran

schools, as well as a home for children, a home for the aged, and a deaconess home, is conducted in conjunction with this congregation.

Our Lutheran church in Argentina is small, and it has a big job to do. It has congregations in only three of the provinces; it has only two churches in Buenos Aires, a city of five and one-half million people. The nation has a population of 18 million—so the 95 per cent who so badly need the gospel represent a huge need for ministers, teachers, and other workers.

It is a job which our little church can hardly accomplish without help—that is why we are so grateful for the generous help which has come from Lutherans in the United States.

Yet, there is so much more that you can do, so much help that we need. Four things in particular the Lutheran church in Argentina needs urgently:

1. Teachers—many of them. The pupils are literally waiting in all parts of the country, where we have no schools. And the five schools which we already have need many more teachers to take care of the pupils who want to attend.

2. Transportation — particularly busses. Most Argentine people in the provinces walk two or three miles to work each day and then home again. By Sunday they are too tired to walk still more. But many more of them would come to church regularly if we could arrange bus service in the rural areas.

3. Church magazines. Argentina has only one Lutheran magazine in Spanish.

4. Children's literature — Sunday school materials, devotional books and other literature in Spanish.

Betty Wetlesen Albing warns that your prayer
life can be stopped cold by

Short Circuits

HEY—*what's happened? No lights in here! What's the matter with that jerky power company?*

"Take it easy, Bud. It can't be the power company. Every other house on the street has lights. It must be a short in YOUR line."

That's right—something is wrong with *your* line when the *prayer power* does not come through. You are grounding it out before it gets to a place where it can be used.

In this article the "spiritual engineers" have been called in. They will check over the lines to see if they can find the "short." O. K. Bud?

Poor connection

"Spiritual engineers" always check first to see if there is a poor connection. The Bible is chuck full of promises of power. Jesus did wonderful miracles, preached powerful words, changed people's lives. Then he turned to his disciples and said, "*Greater things than these shall you do, because I go to my Father.*" And

again, "*Whatsoever ye ask in my name, believing, ye shall receive.*"

If you have never experienced any of this spiritual power from your prayers, maybe you have a poor connection. Maybe you haven't noticed that Christ said, "*Whatsoever ye ask in my name.*" Or maybe you haven't caught that point Jesus made to the disciples, "*Greater things . . . ye shall do . . . because I go to my Father.*"

This is no small point. It is the difference between power and a "short circuit." Too many people pray, ignoring Christ, the only Mediator between God and man. Even the heathen pray. An atheist in an extreme emergency has been known to cry out for God's help. Many an ungodly person will repeat words of petition to God. And God in his mercy hears them. But this is not the line of power—surging, earthshaking, life changing power. It is through the love of our Saviour on the cross that the real power comes. Ask in *his* name, believe on *him*, and work with *him* to save the world, for *him*.



Overloading the line

Now we should check to see if we are "overloading the line." Often "shorts" come when our equipment can't carry the power needed to supply the tremendous demands. Note that there is no shortage of power. There is just insufficient transmitting equipment.

Are you, as a grown-up, trying to meet your problems with a "childish" Christ? Is the depth of your spiritual life and the maturity of your prayers still on the "Now I lay me down to sleep, I pray thee Lord my soul to keep" level? Spiritual power comes to those who have grown up spiritually, who know Christ and understand his purposes.

When you were a baby you knew nothing about your parents except that they were your source of food. Then you became aware that they punished you when you broke the rules they made for you. The older you became, the more you realized why these rules were made and how you could benefit by keeping them.

You came to understand that when your folks refused to give you more ice cream it was for your own health, and not because they didn't love you.

When we grow spiritually, we come to understand God, his laws, his purposes for us, and his promises to us. This is particularly noticeable in our prayer life. Unless we understand God's purposes for us we cannot pray rightly.

God's purpose for each of us is a life of JOY, a life of PRAISE to God, and a life of WITNESS to the saving grace of Jesus Christ. If, in our prayers, we beg for something that will make real joy impossible or be a hindrance to our witness, we must be mature enough to realize that "NO" is also an answer. God does not guarantee a "YES" answer all the time.

It is important, too, that we have a mature understanding of what prayer is. Too often we think of it as an escape from our problems. In reality it is an airplane view of the problem. Prayer is not the easy way over the hurdles. It shows you which road to take and then gives you the strength and courage to take it.

Crossed wires

Your "short circuit" may come from another difficulty. Perhaps your trouble is "crossed wires."

Are you working at cross purposes with yourself? Are you striving for one thing in your prayers, then crossing yourself up with the way you act after you have prayed? For example, Peter in his first epistle devotes a chapter and a half to some "do's and don'ts" and then ends with the words, "that your prayers be not hindered."

In Matthew is the warning, "If you

bring your gift to the altar, and there remember that your brother has ought against you, leave your gift there and go thy way. First be reconciled to your brother, and then come and offer your gift."

If you pray earnestly for those you love and at the same moment secretly wish revenge on someone who has done you wrong, you are crossing the wires.

You can even see the sparks from the "short" when you take a specific case in your own life. Think of the many times you have prayed, "God bless all the young people in our league," and then have turned green with jealousy when someone in the group got an opportunity to go to college, or was fortunate enough to get a good job, or found a wonderful boy friend.

When you pray that God bless the sick and lonely, do you do something about it? Do you make an effort to befriend someone or visit the sick and shut-in? Or do you just pray about it and then dismiss it from your mind?

Do you ask God for mercy and then refuse to be merciful and kind in your judgments of others? Do you pray for peace and then "take up arms" yourself in continued arguments and bickering with your family? Are you robbing yourself of the power of prayer by "crossing your wires?"

Poor grounding

There is also a possibility that the "short" in your life is due to "poor grounding." You may be your own "wet blanket." The moody person often does not *feel* like praying. Some people think they have to reach the heights of emotional ecstasy for the

prayer to be effective.

I think moodiness is a tool of the devil to divert our attention from contacting God. Just as water spreads electricity in every direction, so your moodiness diverts your attention from prayer and spreads it into thoughts of of yourself, your plans that failed, your worries about the future, and even the condition of your health.

To avoid a "short" here, pull yourself out of the "water" of self-pity and form a good "grounding" in self discipline. Don't let your mood decide whether you will pray. God's word says, "Pray constantly," and, "Be instant in season and out of season."

Insulation

A fifth possibility is that your "insulation" may not be very good. Bare wires are dangerous. You need to be well padded with good prayer habits, so that in spite of temptations, or moods, or circumstances, your "contact with God" is kept solid. This is obvious, but often ignored.

I know a girl who always manages to get home by 10:30 P. M. in order to spend the half hour before bedtime in prayer and communion with God through Bible reading. Naturally it takes self-discipline. But her Christian life has power. And her witness for Christ is more effective than that of almost any person I know.

It does not matter whether you choose the morning or the evening, or even your lunch hour, for prayer. But be sure to discipline yourself to that time. We are quite human in our ability to "put off until tomorrow." And private prayertime seems to be the easiest thing to push off today's calendar of events whenever we are

pressed for time.

Whenever Luther had an exceptionally busy day he spent twice as long in prayer as usual, even if it meant rising an hour or two earlier.

Some "insulation" that is good is a devotional booklet that suggests daily Bible passages and thoughts for meditation. A book of prayers is invaluable until you learn how to pray in your own words. I would recommend Bailey's *Diary of Private Prayers*.

After you have read and prayed, sit quietly and let God speak to you through your thoughts.

IF YOU INSTALL YOUR WIRING according to the National Electrical Code your chances of a "short circuit" are far less than if you guess at the proper methods and ignore the code. In the spiritual realm, Sunday school and church should be your



New College Church

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VOIGT R. CROMER, President
Hickory, North Carolina

"code book." From them you learn how to make your "connections" and avoid "shorts."

SUGGESTIONS TO LEADER

This is a subject that is adaptable to subjective thought. Only by watching our own lives and examining our own weaknesses can we really learn about the obstacles to our effectiveness. Think through the problem of "short circuits" as it relates to your life. Keep track of the time you spend in prayer for a week before you lead the program. And then present your findings.

In this, as in any discussion of a spiritual nature, frankness and honesty are of the utmost importance. Don't be afraid to speak up. And don't feel that there has to be violent disagreement for the discussion to be a success. It has been a success if there has been a sharing of opinions and thereby growth.

LEADING QUESTIONS

1. What do you expect from prayer?
2. What are *your* obstacles to prayer?
3. What kind of devotional material do you have at home?
4. Have you ever disciplined yourself into setting aside a certain time for prayer?
5. What do you pray about?
6. For whom do you pray?
7. What kind of power have you experienced?

WORSHIP

Hymns:

"Sweet Hour of Prayer"—PSH 239

"Lord Speak to Me"—PSH 279

"Blessing and Honor and Glory and Power"—PSH 254

Scripture:

Luke 18:1-14

James 1:5-8

For a prayer I suggest that "Lord, Teach Us How to Pray Aright" (PSH 231) be read by the leader.



What God Does for Man

Young Adult Topic

By Carl W. Folkemer

WE KNOW God because of what he has done for us. A record of this is written in the Bible and into our own lives.

1. He has created

We are so accustomed to accept the created world we live in, without giving much thought to its origin and purpose, that we don't realize what a wonderful thing it really is.

This is God's world in every respect. He is the only "Cause" behind its formation. He created it "out of nothing."

When we say of a woman that her dress is her own personal "creation" we mean that the style, pattern, was created originally by her. There was no such pattern before and there is none other exactly the same. Her imagination was responsible for bringing it into existence. But in the strict sense of the term it was not creation "out of nothing." Before she conceived

the pattern she had many, many dresses and though she did not consciously try to copy the pattern of any other she had seen, all of them together had been instrumental in forming an "idea" for a dress in her mind.

But with God there was no existing "stuff" with which to work. All of creation was within himself—he was completely independent of any outside factors. There was absolutely nothing and God created something. Though the creation story in Genesis does not say this in exact words it is unmistakably assumed throughout the Bible and in other literature containing Biblical ideas.

"Look upon the heavens and the earth and all that is therein and consider that God made them of things that were not" (II Maccabees 7:28). And also Hebrews 3:11, "It is faith that enables us to see that the universe was created at the command of God, so that the world we see did not simply arise out of matter" (*Good-speed translation*). God simply spoke his Word and it was done. The whole

story of creation tells us one real fact—this universe of ours has no existence that is independent of God.

The problem of creation

It is around the story of creation that a large problem has arisen in the mind of man. That problem relates to the method—how was the world created.

The problem had its beginning in the period of the Renaissance when the mind of man was freed from a mediaeval church that had stifled all honest inquiry into the nature of the created world. For centuries the church had assumed that a man who sought by his reason to investigate the natural world was guilty of the great sin of disobedience to God and the church. Little did they realize that the reason itself was created by God and must be given every freedom just so long as it did not itself pretend to be God and as long as it recognized its dependence upon God.

Even theologians of the Reformation period suspected that Copernicus and other scientists were seeking to destroy the revelation of God by their investigations into the existence and nature of the universe.

Evolution and the story of creation

Today we are living in a time when the mind of man is showing all the power that God has given it. Man, today, is free to search and inquire into the nature of this universe that God has given us. Man's mind is being used by God to bless mankind. Diseases that once were fatal to human life are now controlled by man. The elements of nature are being har-

nessed by man to serve his fellows and, unfortunately also, to destroy them.

In this modern period of history the problem of creation has reached its fullest development. Some free scientists have looked upon the creation story in the Bible as a hindrance to man's quest for the truth. It is not worthy of man's wisdom but was written for the childhood stages of man's growing knowledge. Now that man has grown to maturity he can be confronted with the "facts" of life. We must be scientific in our knowledge, and factual, and not permit "simple faith" to dodge the real issue.

I am increasingly amazed at the scientific order of the creation story. The whole story in Genesis of how God created is so wonderfully orderly. From nothing the original matter was created with all its powers. Then through progressive steps the earth was made habitable for man. From a condition without life God created vegetable life, animal life, and then man. It could have come about in no more orderly or scientific manner. And considering that the writers of the first books of the Bible were not scientists and knew no more of the origin and nature of the universe than that which they actually experienced, it is positively amazing how scientific they were. I believe they were so and could record it so, because so it happened and so it was divinely revealed to them. They wrote only what was "given" to them to write.

But if the evolutionist says it all happened a little differently from the way that the Bible records, I am not too disturbed. If they say the "method" of creation was different but it

was all caused by the guiding hand of God as the Creator, I offer no serious objections. But if they say that this universe of ours "evolved" without the need of God then I seriously object. "In the beginning God" are the most important words in the story of creation. They affirm that the ultimate origin is in God and that it is all according to his purpose and guided by his hand.

Purpose of creation

God is love and he seeks to share his love. He shares his love by creating man and the universe for man, so that man may be a partaker with him in his blessedness.

God, therefore, had a purpose behind all his creation. All that we see and have and are did not come about by accident. We need only to consider the formation and nature of a child from the time of its conception in the womb of the mother to know that there is a plan and purpose behind all of life. God's activity and plans for that life and all humans are known in our teachings as his providence.

2. The providence of God

Just as God has shown himself to us by his work on our behalf in creation so he continually shows us himself by what he does for us daily in so many ways. By "providence" we mean, the continuous activity of God in all his works on our behalf.

Nothing or no one could maintain itself apart from God. We are not independent creatures. Only God is independent. He can exist without us, we cannot exist without him. "For it is through union with him that we

live and move and exist." (Acts 17:28). Today many obstacles are thrown into our path that tend to draw our attention away from that basic idea of our Christian faith. The emphasis upon the greatness of man today contributes largely to the perverse notion that we can live without God.

"When every earthly prop gives way,
He then is all our hope and stay."

It is in such a situation that we are made intensely aware that we cannot live independent of God.

How does God provide for us?

God ordinarily works for us through the laws of nature that he has created. The sun, rain, moon, stars, and the forces of nature altogether have been so created by him that they supply all of our physical needs. To worship these things that are in themselves created things and to ignore their source is a naturalistic and a materialistic religion that is both abominable and tragic at the same time. For that reason the Christian never worships the thing but the Creator of the thing. God does provide for us directly himself by the things he has created to provide for us. We must, therefore, always in our prayers recognize him as the source of all provision.

But we must guard against an impersonal view of God that supposes he creates originally all these things and then withdraws himself from us personally, as a man winds a clock and lets it run down at will without giving any attention to it. God is always Person and intensely interested in us personally.

He permits us to live out our lives in perfect freedom, even the freedom to reject him and to turn from him. That is what is meant in the book of Exodus when we read that "God hardened Pharaoh's heart" and prevented the people of Israel from leaving Egypt. It was not because God did not desire or intend that they should leave but rather that God permitted man to break His command and follow after his own pursuits.

He has placed these good things here for us but permits us to abuse them and to bring tragedy to ourselves, because he desires us to be men and not puppets who have no freedom of their own. When there is hunger and starvation among men, the fault is not with God for he has amply provided. The fault is with man who abuses God's provisions out of greed, hatred and selfishness.

Miracles

But is it not true that God steps into our lives and changes the normal course of his natural law in order to provide for us in a special way? For example, when by all natural causes a person is given up for dead is it possible that God can and will intervene for us? In other words are miracles possible and does God will to act in such a way? If so, does he not, therefore, destroy his own laws and contradict himself?

It is true that God who creates the natural laws is not limited to them, just as God is not limited by space and time which he also created. About miracles we should, therefore,

observe the following:

(1) When God performs a miracle he does so because he has a cause and it is never simply a display of his power.

(2) By so doing he does not violate natural laws. Whatever God "wills" to do is more important than his laws. If he wills to save one who

cannot be saved by his natural laws, then we must recognize his will as supreme.

(3) God ordinarily works through his natural laws and we should not ask God to overrule his natural laws for they work

the highest human welfare.

(4) In the Bible miracles always occupy a subordinate place. It is the faith in Christ that is desired, not a faith in his power to work miracles. When Jesus and his disciples work miracles it always has spiritual significance.

(5) Christ himself is a miracle. As E. Stanley Jones has said, "It would have been a miracle if he had not been able to perform a miracle."

(6) More important to God than his laws of nature is persons. He died for persons. When he works, whether it is suddenly (miracle) or slowly (natural laws), he works for people because he loves them.

Prayer

Many "primitive" people pray for rain, cattle, protection against disease, etc., without realizing that all these things are achieved by the working of laws which it is our duty to understand and control. Therefore, we

● Right is right of
nobody is right, and
wrong is wrong is
everybody is wrong.—
Fulton J. Sheen.

should not pray that God will give us things that we are obligated to get by ourselves, using his laws.

But there is always a place and a very dear place for prayer in God's providence. As long as man is God's greatest creation and as long as people are more important to God than mechanical forces, we must and should pray. God is a Person who works for us out of love and who desires us for himself. We were made for fellowship with him and this fellowship finds its "supreme expression in prayer."

Our prayers should, therefore, be expressions of our deepest gratitude and our longing for his help in bringing us closer to him in that fellowship.

God works always for us though we do not always acknowledge it or recognize it. But God's greatest work for us has not yet been mentioned. Next month we discuss "God's work for us—in Christ" and finally "God's work in us—through his Spirit."

QUESTIONS FOR DISCUSSION

1. What was the purpose behind the creation of the world?
2. Is the "problem" of evolution really a problem?
3. Would God overrule the natural laws of the universe for man's benefit? Should we pray that he would do so?
4. What attitude does the New Testament take toward miracles? Study John 4:48; 6:26, 27; 20:29 for the answer.
5. If God provides for our needs by his natural laws why do we pray, "Give us this day our daily bread"? Compare Luther's *Small Catechism* about this.
6. If God gives material blessings to people who do not love him or pray to him, why do we have to pray at all?
7. How do we know that God is always personally interested in us? Isn't

it possible that he puts in motion all the things that will provide for us and then leaves us to work out everything ourselves?

WORSHIP SERVICE

Prelude

Hymn: "Now Thank We All Our God" (PSH 242)

Scripture: Psalm 146

Responsive Reading: Psalm 92 (PSH 40)

Presentation of topic: "What Has God Done for Me"

General discussion: (based upon discussion questions)

Offering

Prayer

Closing hymn: "The Heavens Declare Thy Glory" (PSH 258)

STUDY PROJECT

Study the world's living religions from the standpoint of the nature of God and what he does for his creation. In each case present a parallel study with the answers to the following questions:

- (1) Is the god of this religion a personal god?
- (2) Can any weakness be attributed to the god of the religion?
- (3) What does this religion have to say about the beginning of the world? Man?
- (4) Do you find any mention of miracles in this religion?
- (5) What provision has the god (or gods) of this religion, made for his creatures?
- (6) What is the strength-weakness of this religion in its view of the gods?

SERVICE PROJECT

Ask the pastor the names of people in the congregation who are lonely or feel that God is not real to them. Then form a committee to call upon these people and talk to them about God's love and concern for them.



Tools for Bible Study

By

William J. Ducker

THOUGH there was neither processional nor recessional in his particular church, the young pastor was in the habit of walking to the door at the close of The Service to greet his people individually.

Most of the people on this Sunday morning had shaken his hand and had exchanged pleasantries when he noticed that one of his councilmen was waiting to see him privately.

After the usual greeting the councilman ventured, "Pastor, there was something in your sermon this morning which puzzles me very much."

By that time the pastor, recently ordained, was all eager ears, and

promptly responded with, "Mr. Jones, did I say something which was incorrect?"

"Well," continued Mr. Jones, "I would not say it was wrong, but it certainly came as news to me."

"Do you remember exactly what it was," retorted the pastor, "or shall I get my manuscript and have us together check it for the item about which I need to make a clearer statement?"

The hearer-critic quickly put in, "Oh, no! I am sure that I remember clearly enough to make you know what I mean."

"Well, what was it?" inquired the pastor.

That day the young pastor had preached on "The Parable of the Unjust Steward" as recorded in Luke 16:1-9. His interpretation of the shrewd practice of the steward had bothered Mr. Jones. So the two sat down together in a back pew of the church to discuss the matter further. Nothing the fledgling pastor could say seemed to clarify the matter. So Mr. Jones was invited to come to the pastor's study for further discussion later that same afternoon.

There the pastor showed him several books from his modest library which tended to confirm his interpretation of the point made in the sermon of the morning. The most important volume referred to was *The New Testament Commentary* edited by Dr. Herbert C. Alleman and published by the Muhlenberg Press.

The young pastor felt relieved when his parishioner showed signs of cheerfully accepting what he had said after discovering that this volume published by his church's board of publication

supported what the pastor had said.

PERHAPS THAT IS A STRANGE WAY by which for one to have an introduction to a Bible commentary, but the pastor certainly was glad he had some authoritative source to which to appeal to arbitrate with his church councilman. It also gave him the opportunity to lead the church officer to a knowledge and appreciation of a Bible commentary.

He showed him that there were a number of general articles to give him background and understanding of the whole New Testament, besides the individual commentaries on the 27 books of the New Testament. He pointed out that all of these had been written by specialists in Biblical scholarship, and that they were in language a layman could understand.

As a result of this particular encounter, the pastor decided to present a series of Sunday evening talks on the subject, "Tools for Bible Study."

When he came to the matter of presenting the use of a Bible commentary, he pointed out that while reading the general articles of a commentary was a fine way to increase one's store of knowledge and understanding of the Bible, it was no substitute for reading the Bible itself. In fact, he made it plain that the more one read his Bible the more meaningful the comments about it would become.

He suggested that the way to proceed that gave the most assistance to the inquiring student was to read carefully the *introduction* to a given book, then to read the book itself from the Bible, paragraph by paragraph, and then if the meaning was not crystal clear to follow the *expo-*

sition (in the same manner) in the commentary.

Most English Bibles in common use are not printed with the familiar paragraph divisions used in modern books. Others have paragraphs marked with paragraph signs (¶) even when they have the text separated into verses. All modern translations of the Bible make use of paragraphing, with prose printed as prose and poetry set up in the manner familiar to all readers.

The pastor pointed out that there was also a similar commentary on the Old Testament, which was edited by Drs. H. C. Alleman and E. E. Flack, and was published under the auspices of the ULC Board of Publication. He asserted further that since so many people confess less knowledge of the Old Testament than of the New, an Old Testament commentary would be even a more necessary tool for the earnest Christian and faithful Bible reader.

ANOTHER TOOL that the pastor talked about in his lectures was a Bible dictionary. Everybody seemed to take for granted that a dictionary of our language was a requirement for all who read widely and wrote well. But many did not realize that a Bible dictionary was the source of similar assistance for the practicing Christian and the growing church worker.

The pastor stated that with the increasing popularity of more and more modern translations, some might think that Bible dictionaries would become unnecessary. "But," he concluded, "that is hardly true." Obscure words and archaic phrases may be disposed of in modern translations, but unfa-

miliar names, places, customs, coinages, and measures remained and required explanation for the inexperienced reader. (Some of his students were pleased to find that their Bibles contained a brief and condensed Bible dictionary at the back.)

For example, one may run across such names as Zerubbabel, Gedaliah, Bartholomew, Onesimus, Theophilus, etc. Or one may wish to have a clearer idea of some detail of the geography of the Holy Land. Where was Bethabara? And standards of measure need explaining. How much was a firkin or a furlong? And types of money is confusing. What was a pence or a talent? A Bible dictionary would be the quickest source of such information. (Davis' one-volume *Bible Dictionary* is an inexpensive work which is recommended for lay use.)

ANOTHER INDISPENSABLE TOOL for the earnest Bible student and eager Christian is a Bible concordance. These vary in size from one which may be found in the back of what are sometimes called "Teachers' Bibles" to those like Young's *Analytical Concordance* or Strong's *Exhaustive Concordance*, either of which is as large as some of the unabridged English dictionaries seen in high school or college. (Cruden's *Concordance* is probably the most popular book of this kind, especially since the recent edition correlates with the new American Revised version.)

"But what is a concordance?" you ask. It is a kind of index to the whole Bible. It lists alphabetically every key word in the Bible, adding under it some other words in the passage to identify the phraseology for the stu-

lent. This helps the reader to locate quickly the passage he desires.

One day a parishioner asked, "Pastor, where would I find that passage in the Bible that talks about things working together for good to them that love God?"

"Well, if I had a concordance handy," he said, "I could tell you in a

very short time." The lady's expression indicated that she had never heard of a concordance.

Remembering that the passage was in Romans, the pastor first said, "If you will scan the book of Romans, I am sure you will find it. But wait a minute, I remember that my study Bible is in the sacristy and that it con-

MAKING THE MEETING GO

Display prominently the poster, "A Light Unto My Path," recently distributed by the Parish and Church School Board to spearhead the ULCA's theme for the year, "The Bible in Daily Living." Place the poster at the center of interest, focus on it a spotlight, and have the group assemble in the room with no other light on, or only soft additional light to augment seeing. After devotions, turn on the lights.

WORSHIP

For the worship part of the meeting, use hymns that focus attention on the Word Incarnate and the written Word. Prayers and responsive readings, if desired, should harmonize. "The Common Service Book," "The Christian Youth Hymnal," or "The Parish School Hymnal" are replete with such suggestions.

TOPIC

The purpose of this discussion is to introduce participants to the basic tools for Bible study—commentary, dictionary, concordance, modern translations. Someone may be requested to report how one man was introduced to a Bible commentary (see article). Let that lead into other ways of discovering the uses of a

Bible commentary. Be sure to have one or more on display, and use it (or them) by way of illustration. Perhaps the choice of some not easy to understand (in the King James Version) scripture lesson could be made plain by reading the exposition from the Bible commentary.

A similar method may be employed in the case of the dictionary. Consult it for persons mentioned in the passage chosen, or places, or measures of distance, dry and fluid measure, money values, etc.

To introduce the use of the concordance, attempt to locate with its help, a dozen or so quotable passages which should be familiar to most, e.g., The Lord's Prayer, The Beatitudes, The Magnificat, The Benedictus, The Ten Commandments, The Nunc Dimittis, The Parable of the Good Samaritan, The High Priestly Prayer, "Let not your heart be troubled," The Missionary Command, The Birth of Christ, The Flight into Egypt, Paul's Conversion, Paul's Speech on Mars Hill, The Love Chapter, etc.

To show the value of modern translations for Bible Study, use an obscure reading (the same as above or a different one) and have it read from each of the versions available. Then take a vote on which rendition is preferred by your group. Try to find out the reason for the choice.

tains an abridged concordance. I shall locate your passage for you in a matter of seconds, once I get that Bible." The passage he sought was found listed under *work*—Romans 8:28.

Then, there are topical concordances, which are especially useful to preachers, teachers, and speakers. A topical concordance does not confine itself to locating passages where a particular word is used, but under a given heading includes passages which contain the same idea. If one wanted a passage with the idea of *opportunity* in it, he probably would need to choose a passage with that idea in it rather than that word as a Biblical text for his thoughts. And what better text could be found than (Esther 4:14), "Who knoweth whether thou art come to the kingdom for such a time as this?" (Harper's *Topical Concordance* compiled by Charles R. Joy is recommended.)

PERHAPS THE BEST TOOL for understanding the Bible is to secure one of the modern translations in popular speech. Heading the list currently is the *American Revised Version* (of 1946). Then follow a number of older ones—Moffatt's, Goodspeed's, Powis Smith's, Weymouth's, etc. However, because it is obvious that no modern translation will readily supplant the *King James Version* in use since 1611, the eager Christian will use any and all of these translations in order to help him better understand the often involved and sometimes archaic language of the book

that has become the literary standard of our mother tongue.

Therefore, the well-read person will not allow himself to ignore the *King James Version* of the scriptures. Since the time of King James other translations, good in their day, have come and gone without leaving a trace of their influence upon the language, literature, or religion of the men who lived when they were used. The *King James Version* has proven itself a monumental and enduring work. We must still be prepared to use it and to help hosts of other people use it. Modern translations may well become valuable commentaries on that which has become the classical expression of religious ideas in the English language. But even the newest *American Revised Version* may scarcely be expected to supplant it in the foreseeable future.

NUMEROUS OTHER HELPS to Bible study are available to the earnest student. They include special studies of the miracles and parables of our Lord, his teachings, his life; other biographies of Bible great—Paul, Peter, David, Abraham, etc.

But it must be said again: All of these are simply helps—not substitutes—for Bible reading. The text itself—in the language of the reader—should be mastered by frequent reading and re-reading for ever increasing appreciation of the book and for a growing friendship with the God whom it reveals.

● Out of every dollar spent by the U. S. government, 88 cents is for the past, present, and future wars.—Representative Clarence Cannon, chmn., House Appropriations Comm.

St. John's League from
Concord, N. C., says it's
time for a

Dungaree Party



ALL you need is people (leaguers and their friends) . . . four or 40 or maybe more . . . a roof to gather them under . . . or an open sky on a June night . . . devotions for inspiration . . . music to lift their spirits . . . games and stunts to sharpen their wits and cool humor . . . and plenty of something very good to eat . . . School is over for another year . . . or soon will be . . . so let's celebrate with an extra special June league party.

Invitations

The invitations could be written on half-moons . . .

Moonlight night!
Moonlight bright!
Party? Right!
Fun? A Sigh!

We meet at ..(place).. at ..(time).. and go in a group to ..(place)...

We suggest an outdoor party with a wiener roast at a lake, a playground, or some other place where you have plenty of playing space and can keep the party strictly a league one. Having the fellas and gals wear jeans and western dungarees would add to the spirit of the party.

Now for the games. Here is a mixer to start your group on some fun:

Community sneeze

The group forms a circle and is roughly divided into three sections. The leader then asks the first section to say together "Hish" two or three times for practice. The second section practices on "Hash," and the third

section on "Hosh." The leader then asks the sections to add "ee," thus making "Hishee" "Hashee," and "Hoshee." The leader then tells all sections to say their words in unison at his signal. The ensuing sound is like an enormous sneeze.

Squirrel in the tree

Have the crowd divide into groups of three each. These groups stand about the play area. Two players in each group join hands and form the tree. The third player stands between them inside the tree thus formed. Several lost squirrels will be without homes and will stand wherever they desire.

The leader blows a whistle and every squirrel must leave his tree immediately to find another. In the general scramble that follows the homeless squirrels try to dodge into a tree. The chances are that several new squirrels will be without homes. The whistle is blown again and there is another wild scramble.

The leader should keep the game moving at rapid pace. Every player should be given a chance to be a squirrel. This can be done by the squirrels' changing places with the trees. You will find this game to be a good lively mixer.

In the pond

Players stand in a straight line or circle with the leader giving directions. When the leader calls, "In the pond," all players must jump forward one jump. If he calls, "On the bank," while the group is "in the pond" they all jump backward one jump. The leader may confuse the group by jumping contrary to his own com-

mand. If the group is "in the pond" and the leader calls, "In the pond," players must remain stationary. Players making mistakes drop out.

Bear and guard

The "bear" sits on a chair or stool in the center of a circle of players. A "guard" stands in back of him, or to the side, or in front of him, holding on to his chair. Players in the circle try to tap the "bear" on the knee, hand, shoulder, back, etc., without being touched by the "guard." The "guard" must keep one hand on the chair, though he can move all around it. Any player tagged by the "guard" must take the "bear's" place.

Three deep

Arrange your gang in a double circle so that every person in the outer circle is standing immediately behind someone in the inner circle. One person who is "it" is pursued by a "chaser" around the outside of the double circle. "It" can find safety by jumping in front of a couple in the circle. Then the "back" person in that couple becomes the "chaser" and the previous "chaser" becomes "it." If the "chaser" ever succeeds in catching his victim, they change places, and chase the other way around the circle.

Hit the gong

Rig up a big hoop and hang it from the limb of a tree. From the top of the hoop suspend a bell. Divide the group into two sides and keep score, with the group winning who has the highest number of points. Each player is allowed three small rubber balls to aim at the bell. If the ball goes

through the hoop it counts one, but if it also rings the bell, it counts 10.

Hold it

Here's a game in which you have everybody running for his life. Mark out two goal lines about a hundred yards apart. Start everybody off together at one line to race to the other line. When the whistle blows, everyone must reverse himself and start dashing in the opposite direction. The whistle keeps blowing at short intervals, making everybody hold it, then turn in their tracks. Keep them racing

back and forth between the goal lines, then let them have one final spurt and make it!

AFTER THE GAMES everyone can gather around the fire and roast wieners. Be sure to have plenty of wieners, buns, mustard, cole slaw, and marshmallows.

After the food comes group singing with such suggestions as "In the Good Old Summertime," "Moonlight and Roses," "My Wild Irish Rose," and, last but not least, "CAROLINA MOON."

LLA Executive Secretary Leslie Conrad recommends THE PLEASURE CHEST as being "the liveliest collection of game suggestions I've ever found for only 75 cents."

The Pleasure Chest

146 pages of recreational ideas

By Helen and Larry Eisenberg

Price: 75 cents

Order from The Luther League

1228 Spruce St.

Philadelphia 7, Pennsylvania

June Book of the Month

THE PLEASURE CHEST. By Helen and Larry Eisenberg. Nashville: Parthenon Press. 154 pages. 75¢ (paper bound).

Helen and Larry Eisenberg—two of the foremost authorities in the field of fun, fellowship and folk games—have now co-authored another book, *The Pleasure Chest*, which is indeed a chest full of recreational treasures.

Not only is this volume the best collection of its kind we've run into, but it's rightly priced! In fact, it's even under-priced! You get it—and, by the way, you can get it direct from LLA headquarters—for three-fourths of one buck: 75¢.

The book offers you a wide choice of materials. Games for small places and wide open spaces; active games and inactive games; mixers by the dozens; pencil and paper contests; Sunday night fel-

lowship program suggestions; picnic programs; skits and stunts; plus bibliography—that means, a listing of

other books and pamphlets to which you may refer for more of the same thing!

In addition to all this, the book contains two dozen folk games with music and complete directions on calling 'em correctly.

The co-authors very wisely introduce their book with a chapter on recreation and fellowship. What it is; why it is and how it is; who it includes; who should lead it; how it should be led; what preparation is

necessary; why variety is necessary; and the difference between competition and cooperation.

One of the very delightful features of the book is that it includes many activities that have been thought up and then tested by young people, pastors, advisers from all over the U.S.

As evidence of the genuine spirit of the Eisenbergs, it will be of interest to know that the entire income from the sale of *The Pleasure Chest* is being used to ease the situation of Displaced Persons. A genuine two-fold contribution: A good publication and an excellent use of the proceeds!

—LESLIE CONRAD

Adventure

TRUE TALES OF BURIED TREASURE.

By Edward Rowe Snow. New York: Dodd, Mead & Co. \$3.

Captain Kidd . . .
Blackbeard . . .
Henry Morgan . . .
They all sound familiar, don't they?
In *True Tales of Buried Treasure*

you will thrill to the adventure of these and other infamous buccaneers.

The idea of buried treasure always appeals to the adventuresome spirit in each of us. We all wonder, at times, if we couldn't find some treasure stowed away in an inland bay or some sandy beach—stashed there by a pirate.

In Mr. Snow's book you will read of questing persons who have uncovered millions of dollars in buried treasure. You will also read of treasure



anters who have spent thousands of dollars in the vain hope of digging up buried treasure.

"Actually," Mr. Snow points out, treasure has been discovered all over this country, in every state in the Union!" He relates tales of treasure in sunken treasure ships, in old houses. And he tells the facts about Oak Island, the strangest of all treasure mysteries. He explains how many, many people have found treasure. And finally he tells the story of his own search for treasure and his experience with the King of Calf Island.

—BILL PARSON

Religious Books

THE PILGRIM'S PROGRESS, John Bunyan's Story Rewritten for Young People. By Wade C. Smith. Boston: W. A. Wilde Company. 1950.

"A good story never grows old." Surely this is true with *The Pilgrim's Progress*, written over 265 years ago, and translated in 75 languages and dialects—more than any other book except the Bible. It was written by a prisoner in a Bedford, England, jail to pass the time away.

This prisoner's own life would be one of adequate interest for a lasting story. John Bunyan was the son of poor parents. Early he learned the trade of a tinker, and had little chance for formal schooling. When he was 16 he ran off with an impulse for adventure (certainly not because of any Puritan convictions!) to join Cromwell's forces. It was here he became greatly influenced by pious men who believed in the Word of God—its laws, judgments, rewards, and promises. Change was a long, hard struggle for this willful young man. But through

the fiery Puritan preaching and the guidance of his God-fearing wife he became a preacher.

Preaching was hazardous in those days—particularly if one was a Dissenter. Twelve years imprisonment was the result for John Bunyan. So it was during this time he so well expressed his deep convictions about life—this and the one to come.

Mr. Smith's rewriting of this marvelous story keeps all the poetic quality of the older editions though the language is more clearly understandable. The remarkable illustrations by The Little Jetts through the book are a pleasant help also.

All these factors make it easy to project one's self into the journey of Christian from his dream, through the Slough of Despond, up the Hill Difficulty on to the Palace Beautiful, down to Doubting Castle and Giant Despair, and at last to the Land of Beulah. Surely it is a thrilling journey as companions—Obstinate, Pliable, Envy, and Faithful join him and advise him, revive or discourage, desert, or accompany him.

This is a book I'm sure you'll not be able to put aside, and one you will want to read several times.

—JEANETTE OWEN ECKLUND

LIFE'S MEANING: The Why and How of Christian Living. By Henry P. Van Dusen. New York: Association Press. 237 pages. \$1.75.

You believe in God, but do you believe in religion? Now, don't answer too quickly. In fact, don't you dare answer that question until you have determined life's meaning and seriously thought about the living of your life.

"Why religion, anyhow?" Henry Van Dusen answers that question in the first chapter of this small-size but definitely thought-inducing book. The author further points out that there are at least four occasions in every person's life when he turns to the church.

"If God is something which is just Greek to you, perhaps it is because you are just seeking him with your mind. This is unreasonable," says the author. "If the mind were the only means of discovering God, then religion would become something only for the intellectually gifted."

If there is doubt in your mind, if there are obstacles to your belief, or if you just want some sound basis for your Christian faith, then this is *the* book.

"Peppered" lightly with poetry, and jam-packed with sound, solid reasoning, it's a good basic book for every young man and young woman.

—HELEN HABERMANN

PRAYERS FOR STUDENTS. Edited by John W. Doberstein. Philadelphia: Muhlenberg Press. 117 pages. 75 cents.

During the busy rush and whirl of high school and college life the Christian student needs to take time to rest a while and talk with his heavenly Father. Often we find it difficult to form the words which rightly express the thoughts of our hearts. John W. Doberstein in his collection of *Prayers for Students* provides the student of today with a guide for conversation with God.

This book contains prayers for occasions and activities pertinent to the life of a high school or college stu-

dent, including prayers for examinations, study, our country, comradeship, student meetings, purposeful living. At the top of each page are short sentence prayers from the meditations of great leaders of the past which give the student "food for thought."

The prayers in this book are meant to be a guide and an aid for meditation; stimulate the student to form his own prayers and to help him more freely talk with God.

The student of today leads a busy life, but let us be reminded that "if you are too busy to pray, you are busier than God intended you to be." The title page bears the old Latin sentence, *Bene orasse est bene studuisse*. On the last page Author Doberstein gives the translation, "To have prayed well is to have studied well." Placing this book upon your study desk and using it regularly will add deeper meaning to the purpose of your studies and your life as a Christian student.

—DICK PREIS

CHRISTIANIZING COMMUNITY LIFE.

By Clarence E. Krumbholz. Philadelphia: Muhlenberg Press. 1951. 96 pages. \$.60.

Chief value of this study book are the questions at the end of each chapter. If a local group finds answers to all of them they will have a well-focused picture of their community that could lead to intelligent Christian action.

The 13 chapters might serve as the basis for a series of sessions conducted by a more mature Luther League of post-high age. A capable leader will be necessary. Considerable research will be required.

Clatter . . . by conrad, jr.

THIS month's column is Part II of "Local Luther League Problems." The first installment appeared last month.

The problems are listed in descending frequency. (Problems 1, 2, and 3 appeared in the April issue.)

4. The topic is read Sunday after Sunday. One leaguer commented: "We are one of the leagues where the topic is merely read." This problem is found in too many groups. The only reason that it didn't rate higher on the list is that many leagues have finally accepted it as "an evil we can't overcome; therefore, we shall grin and bear it"—the reading of the topic.

However, it doesn't have to be "grinned and borne." There is an answer, and it can be stated in one word: Preparation.

Imagine how thrilling(?) it would be to sit in a theater and witness either a play on the stage or a movie on the screen with all of the actors and actresses "reading their parts." If you want to know the facts, it's just as thrilling(?) to sit in a Luther League meeting and have a similar experience.

Solution: Employ a variety of programs. Use the topic-article materials in *LUTHER LIFE* and *High Ideals* as the bases for programs in which leaguers may use their own initiative and enthusiasm. Try some panels, forums, debates, Bible baseball, audio-visual aids with discussion following, etc. Put some time on preparation, and then see if leaguers won't come back for more!

5. Cliques (pronounced kleeek). Maybe you don't know this problem by this word, but very likely you are familiar with it. Cliques are small, exclusive groups that are very clannish in their philosophy of human relations. They form their own circle of friends, and then defy heaven and earth to try to

break it.

Everyone needs to have several very close friends, and plenty of "just plain friends." Cliques may provide the former, but they prevent the latter.

Solution: First, determine whether you have membership in a clique. Then promise yourself that you will try to be friendly to others outside your circle.

If you're on the outside of a clique, don't try to worm your way in. Instead, if there are persons within a clique whose friendship you much desire, show an interest in the things in which they are interested.

6. Too much social life. (Look at the next one!)

7. Not enough socials and parties.

Solution: Luther League "social life" will never please everyone. Try to please the majority—as long as you stay in bounds.

8. No sponsor or adviser. One wrote: "We have a dictator, but we still don't have a sponsor."

Solution: Excellent advisers and sponsors usually mean the difference between a thriving and a dying youth organization. If you don't have one, speak to your pastor and church councilmen. If you have one of the "dictator" stripe, also speak to the pastor and church councilmen and have them, in turn, speak to the adviser about a change of approach.

9. Not enough girls, or, not enough fellows. Very often the supply and the demand don't pan out.

Solution: Some leaguers—both male and female—have solved the problem by inviting young people of the opposite sex to meetings. In one instance, a league membership was doubled in less than a month by this "personal evangelistic" method.

10. Not enough things to do.

Solution: Write for a free copy of "Let's Keep Our Young People Active."

H I - H I I
Bring
your long
face in out of
that rain and tell
us your troubles,
League or other-
wise! . . . Have
coke or a hot
chocolate? Now,
give with the
problem.

Oh no! Not that same old one
about slim attendance. No enthusiasm.
Nothing to do. Not again!

Well, for lo these many years we
have been suggesting to myriads and
millions of young people ways to cope
with lagging attendance, dragging
meetings, sagging spirit. Mostly we
have managed to find a solution. Let's
try again.

Maybe the leaguers in your gang
are too near-sighted. Have you heard
them making noises about having a
party, buying jackets for the basket-
ball team. (church league, of course!)
contributing to the local church build-
ing fund, sending a member to sum-
mer camp (if your synod is lucky
enough to have one), or purchasing a
piece of equipment for the congrega-
tion? A projector, for instance? Worth-
while, all of them—unless you concen-
trate on them and nothing else.
Everything for your local group; your
local congregation. The Gospel says,
“Go ye . . .”—not, “Keep ye . . .” or
“Stay ye . . .”! Furthermore, the Lu-
ther League is a SERVICE organiza-
tion. How about lifting your sights out
of yourselves and beyond the four
walls of your local church building?
See anything?

What about the men and women



who have gone
into the service?
Has your con-
gregation forgot-
ten all about
them? Don't be
indignant! May-
be you DO think
about them while
you are doing a
chore at home or
singing a hymn

at league, but do they know it? Have
they been told somehow? No? Then
there is one solution to your problem.

Serves those in Service

A canteen committee—the gang
which serves those in service—is a
natural for Luther leaguers. Plans for
canteen work and projects can be
made by a small committee, but every
leaguer should have a job of some
kind.

And here are some of the things
you can do!

See the fellows off, if you can do
it casually. Extra tears or long faces
won't help a bit. But whether you
see them onto a train or bus or what-
ever, be sure that you provide each
of them with a New Testament
(bound in proper color, please) and
a copy of the *Service Prayer Book*.
Your pastor may already be doing
this; may want to continue. Better
consult with him before you order
them from the Publication House,
1228 Spruce St., Philadelphia 7, Pa.

Keep an up-to-date list of ad-
dresses, perhaps with a birthday at-
tachment, handy. A call to the man's
family by a member of the “switch-
board crew” will keep the addresses
up-to-date. Check at least monthly.

Do something

When you get the addresses, do something with them! Pass them on to the National Lutheran Council, Division of Service to Military Personnel, 736 Jackson Place N. W., Washington 6, D. C. . . . Write a letter to the pastor nearest the camp where each man is stationed, giving him the information. Send the pastor's name to your serviceman, too. (Look in the *ULC 1952 Yearbook* for those names.)

Mail your serviceman a copy of *A Mighty Fortress*, the monthly Bulletin published by the National Lutheran Council. (Again check with your pastor. These bulletins are being sent to all NLC pastors in the quantities ordered. If your pastor is not on the mailing list, the address is National Lutheran Council, Parkside Building, Springfield, Ohio) . . .

Last, but by no means least, write personal letters to the fellows yourselves! Stay away from that mimeograph, too! Rotate the names of the men among your leaguers. Send them a Round Robin every now and then—one which you concoct after league some night. Even the shy and those who can never think of anything to say can join in that! Send them clippings from the paper that might interest them.

Give them subscriptions to *LUTHER LIFE* and/or *The Lutheran*. If your treasury is bulging, shame on you. Magazines always reach more than one reader on a military post.

Keep the congregation informed about your servicemen and your plans for them. (You will need some of the women for your "cookie crew," you know.) This can be done by inserting an occasional news sheet into the Sun-

day bulletin, or by writing up a serviceman of the week or the month. Include his address; someone in the congregation may want to drop him an extra line.

Send packages

And, of course, send packages at various times in the year. Christmas should be something special—a pen or pencil, personal stationery or postcards, a "civilian magazine" subscription, a new book. The list is endless and should be augmented by things the men need in a particular location. (Obviously a man in Korea would not find the same things desirable as a man stationed at Great Lakes, for instance.)

Cookies and cakes well packed are very acceptable in this country. Some kinds packed in air tight containers will travel overseas in good condition. Have a member of your "wrapping and shipping crew" consult with the postmaster about package wrapping itself. He (or she) can tell you what papers and cords and tapes usually arrive intact.

But high on the list, right after letters, come snapshots. Get your shutter bugs to work shooting local buildings, townspeople, and servicemen's families. Assemble the results in individual albums (about the size of those autograph jobs you carry around every once in a while) and mail same to the people on your list. Add a new one now and then.

Sure, all this takes time. You might even miss a movie while you are doing your share. But remember the fellows are missing things, too. Many more than you are. And the time they must spend is infinitely longer.

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1228 Spruce St.

Philadelphia 7, Pa.

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Show a Filmstrip in June

June is Deaconess Month in the United Lutheran Church. It's the time to tell your league about the work of these "women in blue." Order the filmstrip from the Board of Deaconess Work, 1228 Spruce Street, Philadelphia 7, Pa.



Christmas at Philadelphia

Beautiful colored slides picture the Advent and Christmas customs and traditions at the Philadelphia Deaconess Home. Operating Time: 20 minutes. Rental: \$1.00 plus postage.



School for Parish Workers

In colored slides the story is told of student life at the Maryland Deaconess School. Here training is given to parish deaconesses, church secretaries, and lay parish workers. Operating Time: 15 minutes. Rental: \$1.00 plus postage.



A Glorious Adventure

The purpose of this black and white filmstrip is to plant the idea of the diaconate in the minds of high school girls. It describes the way to become a deaconess. Operating Time: 15 minutes. Rental: 75 cents.

For Social Events

LUTHER LEAGUE
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to be used for entertaining, suppers, weddings, picnics, fellowship hours and receptions. Luther League Emblem in one corner of folded napkin as described and priced below.

- NUMBER 1** WHITE EMBOSSED DESIGN NAPKIN, size 13½" x 13½", straight edges, folded in quarter size, Emblem printed in plain blue ink.
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Per 100\$2.70
- NUMBER 3** TEA NAPKIN, size 9" x 9" with scalloped edges, same colors and gold stamping as described in Number 2 Luncheon Napkins.
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